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POETRY.

For the Churchman.

Blessed are the dead, which die in the Lord. Rev. xiv. 13.

I.

Why grieve ye that the Christian dies,
When Heaven from earth hath called its own—
And the blest spirit upward flies
To bow before the Father's throne?
Or deem ye that 'tis grief to be
Amid the Seraphim above,
Robed in their immortality,
And burning with their quenchless love?

II.

O, Death is not that fearful thing,
Whose dread approach may fright him now;
Nor doth to him, the giant king,
Reveal the terrors of his brow;
'Tis only for the world's dull slave
To fear life's dark and closing scene;
But Faith smiles brightest on the grave
Which Hope hath strewed with evergreen.

III.

And though he sees Death's brandished dart,
It cannot bring one fear to him,
One doubt to chill his anxious heart,
Or make his holy faith grow dim;
For lo, e'en on its point appears
A message from the Lord of love,
To call him from this vale of tears,
Unto a brighter land above.

IV.

Then as the loved one bows his head,
And sinks in deep submission down,
The weapon from its rest is sped,
And takes but off—that thorny crown
Which all Christ's followers on earth
Have like their sinless Master borne,
In token of their lowly birth—
A pledge "that man was made to mourn."

V.

Say, is it not a blessed gain
Thus, thus to leave this world of sin,
Where prayers and tears seemed ever vain,
To overcome the foe within;
And nought but God's free given grace
Could make him victor in the strife,
Or proffer to his earnest gaze
The victor's prize, a crown of life?

VI.

O then, drop ye no tears for him,
For he no tears shall ever know—
Or aught that can those blessings dim,
Which from his Maker's presence flow:
But like that brightly beaming star,
The first sweet visitant of even,
So shall he shine—and brighter far—
In yon blest firmament of Heaven. Ion.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. II.

Of the Ancient Forms of Ordination.

It is not to be expected that I should here transcribe all the old ordinals; that trouble would but incumber the reader, and make this treatise much larger than the author of it did at first design; it shall be therefore sufficient to give a general account of this matter, but so, as to be particular enough with the present controversy.

Our blessed Saviour, before his departure hence, invested his apostles with those ministerial powers which were necessary, in order to the edification of his Church, till his second coming to change her present militant for a triumphant condition. The form and ceremony by which this commission was conveyed, is more particularly described by St. John, than by any of the other evangelists: "As my Father hath sent me, even so I send you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This was our Saviour's manner of ordination; but we do not find that the apostles strictly followed it: for in their ordinations, we find nothing mentioned besides prayer and imposition of hands; which practice, in conferring of orders of what kind soever, always prevailed in the Church in all ages; so that imposition of hands, and a prayer suitable to the order conferred, is undoubtedly all that is essentially requisite in ordination; for that imperative form used by our Saviour, "Take the Holy Ghost," &c., was not observed for many ages in the primitive Church.

The apostolical constitutions (though undoubtedly spurious with respect to the antiquity they pretend to be of) are certainly a part of the ancient διδασκαλιαι of the apostles, mentioned by ancient writers; and the forms of ordination recommended therein, are of no small antiquity, though far from being apostolical.

What we find in these books, with respect to the ordination of a bishop, is, 1st, Election by the people. 2d, The priests, and the rest of the congregation, are demanded three times, whether they think the person to be ordained worthy of the office of a bishop. 3d, One bishop, with two others standing by the altar, and a deacon holding the evangelists upon the head of the person to be consecrated, shall say the consecration prayer. The prayer is very long, and therefore I omit it, but it is such as is suitable to an Episcopal consecration. The prayer being ended, one of the bishops puts the sacrament into the hands of the person ordained, and then all salute him with the holy kiss; and after some portions of Scripture are read, the bishop, thus ordained, salutes the congregation in these words: "The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all." And, lastly, the then consecrated bishop maketh a sermon to the people.

In the ordinal for priests in these constitutions, there are no other ceremonies used, but a prayer suitable to the occasion, and imposition of hands by the bishop. The same ceremonies are mentioned in those books, which are very unjustly attributed to Dionysius the Areopagite, with the addition only of the sign of the cross; but these are testimonies of uncertain writers, who lived in an uncertain age; so that there is no extraordinary weight to be put upon them, any farther than to show the novelty of several of the practices of the Church of Rome in their ordinations.

I therefore proceed, in the next place, to a more solid evidence of their novelties than those two last mentioned, and that is the canons of the fourth council of Carthage, with respect to the ordination of bishops and priests. This council was held in the year of Christ 398, and there were present no less than 214 bishops, who agreed, that in the ordination of a bishop, two bishops should hold the Gospel over his head, and another was to pronounce the prayer, or benediction, and all laying their hands upon his head. The number here prescribed of three bishops, who are to assist in Episcopal ordinations, though not absolutely necessary, is yet a very ancient custom; and not only mentioned by the constitutions before referred to, but the apostolical canons do ordain, That a bishop should be ordained by two or three bishops; which practice is farther confirmed by the common consent of all churches.

The ordination of a Presbyter, according to this council, is no other than prayer and imposition of hands. I have already given an account of this in the words of the council in the former chapter.

This is all that is essential to Episcopal and priestly ordination; and the authority of a council is sufficient to determine any reasonable Christian, with respect to ancient usage.—(And as Dr. Heylen observes,) "though this council be but national in itself, yet it was generally approved and received, as to the form of making and consecrating bishops and other inferior ministers in all the churches of the west."

But there can be nothing which doth more evidently demonstrate the fond innovations and corruptions of the present Roman ordinals, than a perusal of several of the most ancient forms of ordination, in the Greek and Latin churches; which Morinus, a learned priest of the Church of Rome, has published in his excellent treatise, *De Sacris Ecclesiæ Ordinationibus;* the first Greek ordinal which he has there published, is about 800 years old; and in the form for ordaining a bishop, there is nothing mentioned which the Romanists will think worth their while to contend for, besides prayer, imposition of hands, and the laying of the evangelists upon the head and shoulder of the person to be ordained; all which ceremonies are used in King Edward's ordinal, only with this difference, that instead of putting the evangelists upon the head and shoulder, it is here delivered into the hand, which I suppose nobody will contend for to be an essential difference, there being no color for the divine institution of it.

In this ordinal for priests, prayer and imposition of hands are the only ceremonies used which are significant. The bishop maketh a sign of the cross in the air, but this is too airy to be reputed an essential in ordination; besides, it has no foundation in any divine law, nor do the Romanists themselves repute this to be of any material consequence in ordination.

But to shorten this matter as much as possible, I shall set before the reader the imperative forms used in the ordination of priests and bishops in the Roman Pontificale, which we have rejected, and which those who adhere to the interests of the court of Rome lay so great a stress upon the want of, as if the essentials of ordination depended upon the use of them.

These three imperative forms in the ordination of a priest, are in their ordinal, and not in ours.

1. The form of words used when the bishop putteth on the tippet upon the person ordained, viz. "Receive the yoke of the Lord, for his yoke is easy, and his burden is light."

2. That used at the putting on the vestment, viz. "Receive the sacredotal vestment, by which charity is understood; for God is powerful to increase in thee charity and the perfect work."

3. When the holy vessels, with the consecrated elements, are delivered, they have this form: "Receive power to offer sacrifice to God, and to celebrate masses, as well for the living as the dead.

But if we look into the ordinals of the Greek Church, as they were published by Morinus, a priest of their own Church, we shall find no such forms as these in any of them; so that if the English ordinal be invalid upon this account, all the ordinations of the Greek Church are as invalid as ours are, for they evidently labor under the same defect.

Nor did the Latin Church, for the first thousand years, or thereabouts, use any such forms as are now contended for by the Romanists: These are the productions of a dark superstitious age, when ignorance prevailed, and when it was reputed almost an heresy for a man to know more than his neighbors. The truth of this will evidently appear to those who will be at the trouble to consult the aforesaid Morinus.

And as to their way of consecrating bishops, it is so ridiculous and antic, in several of those instances which they differ from us, that I am really ashamed to expose such stuff to the view of the world; at least I think it altogether unnecessary to trouble my reader with them, it being sufficient for him to find that our ordinal is agreeable to the most ancient ordinals now extant in the world, and that we observe all that the fourth council of Carthage thought expedient to be observed.

In short, I think it sufficient, if prayers suitable to the occasion, together with imposition of hands, be used in all ordinations; for it is this only which appeareth to me to have had the universal suffrage of all antiquity, and which hath always been reputed the essential parts of ordination. And I may very well say with Bellarmine, that very learned cardinal, upon this occasion: "Quis enim credat tot patres et concilia, cum nihil frequentius tractent quam ordinationes sacerdotum, ne semel attigisse id quod ad essentiam sacramenti pertinet?"—"Who can believe that so many fathers and councils, when they mention nothing so often as the ordination of priests, should never once touch upon what belongeth to the essence of this sacrament?"

CHAP. III.

Of alterations made in the English Ordinals, Anno 1662.

There is nothing which Mr. Ward triumphs more in, and which, he thinks, proves to a demonstration the invalidity of our ordinals, than the alterations made in them, just after the restoration of king Charles the Second; for he thinks it is very plain, that if they were good before, there was no need of any alteration then. His words are these:

"And this the Church of England's officers themselves seem to have been sufficiently convinced of, when in the year 1662, soon after king Charles the Second's restoration, they rejected the said invalid form of king Edward's devising, and devised new ones in their places." And again he proceeds very magisterially:

"To say those first forms were sufficient, and contained all things necessary, is to say, the new ones were more than sufficient, and that whatsoever they contain more than the first had, is superstitious, unnecessary, and added in vain. And this is to condemn the convocation, called in 1662, of great weakness, rashness, and of great error.

Mr. Ward, I presume, thought he had here brought the Protestants to a dilemma, either to grant the old ordinals invalid, or else to own the convocation in 1662 to be rash, weak, &c. But, by his leave, there is no need of either.

For, in the first place, to argue from the alteration in 1662, that the old ordinals before that time were invalid, is not to argue like a scholar, or a divine; for it is a plain argument, *a facto ad jus*, which was never admitted in the schools, especially in such a case as this. He must prove the old forms were in themselves invalid, which he cannot do, without invalidating their own, and all the forms that ever were used in the Catholic Church.

2d, The imprudence of the convocation is nothing to the purpose; yet, I presume they may as justly make additions to our forms, without any reflection upon the validity of the old, as the Church of Rome may make any additions to theirs, which, it is known, they have frequently done. And this will evidently appear to all men, who can and will be at the trouble to consult Morinus's collections of ancient ordinals.

The words added to the consecration of a priest, in the year 1662, are these: "For the office and work of a priest in the Church of God, now committed unto thee, by the imposition of our hands." The addition in the form for bishops is this: "For the office and work of a bishop in the Church of God, now committed to thee, by the imposition of our hands."

Now if these additional words are essential to ordination, their orders must be invalid too, because it evidently appears that they have nothing of this nature in their ordinals, at the juncture when hands are imposed. But the truth is, both their forms and ours too are valid, notwithstanding the want of these additions, as any body may gather by what has gone before. And the reason of these additions in the year 1662, did not proceed from a consciousness of the invalidity of our forms before, but to set aside some occasions which ignorant Presbyterians took, to comfort themselves with the validity of their own ordinations, because that in our ordinals they did not find any positive distinction made between a bishop and a priest in the words used at the imposition of hands; ignorant Presbyterians I call them, because none but men that had a very great share of that, or of something worse, could ever conclude, from our ordinals before the restoration, that our Church looked upon the order of a bishop and a priest to be the same. Burnet gives us this account of the matter.

"There was then, (that is in king Edward's time, &c.,) no express mention made in the words of ordaining them, that it was for the one or the other; in both it was said, 'Receive the Holy Ghost. In the name of the Father,' &c. But that having been since made use of, to prove both functions the same, it was of late years altered, as it is now. Nor were these words, being the same in giving both orders, any ground to infer that the Church esteemed them one order, the rest of the office showing the contrary very plainly."

Now, if we consider, that this history was published by a person that wanted not opportunities to know the reason of these alterations from the very persons that made them; and besides, that the history itself was published during the lives of several that were members of that convocation; we cannot but conclude this to be a very true and authentic account of this affair.

Besides, the thing is in itself very natural, because such an amendment could be to no other but for such an intent as this. For it could not add to the validity of our orders, if they were invalid before this time, for want of a proper ordinal. But the persons that were concerned in these alterations were too learned not only not to know that, but also they were too well acquainted with the forms of ordination in the primitive Church, not to know that they were valid before, and consequently that there could be any need of such an addition upon that account.

Mr. Ward says farther, "That it was a very great oversight in king Charles the Second's convocation, not to alter the 36th article, when they changed their forms of ordaining; for it enjoins them yet to believe that king Edward's forms contain all things necessary to such ordaining and consecrating, when, at the same time, themselves plainly and openly testify a contrary belief of them, by their rejecting them and making new ones."

If there had been such an alteration made in the 36th article, then our adversaries of Rome would have had reason to think that we thought our ordinals were invalid before this alteration—but the article continuing now, as we find it does, shows our contrary belief: for, I presume, it is possible that two ordinals, that are not directly worded in the same terms, may be valid forms. We as openly testify our belief of the validity of their orders, by our practice in not re-ordaining their priests, or bishops, when they come over to us, and yet they find we believe our own orders good too: so that all he hath said upon this head, is grounded upon such an ignorant proposition, as this: that it is impossible for a man to believe that two ordinals, which differ in some expressions, can be both valid.

THE EUCHARIST.

When we consider that Jesus Christ has been slain, and His Life and Blood poured out upon the cross, who is to die and suffer no more; and that He has appointed bread and wine as the representations of his Body and Blood, to be brought into the Christian Holy of Holies, in remembrance of his death and passion, that is, to put God, by these memorial-obations in mind of Him, and to be such, God thereby, to be merciful to his Christian people and Church, and to be mindful of the covenant of grace established on the priesthood and sacrifice of Jesus Christ, shall we scruple to call this or believe it the true Christian sacrifice and divine service in the Church? Scandrett.

COMMUNICATIONS.

For the Churchman.

HISTORY OF THE FIRST FOUR GENERAL COUNCILS.

No. I.

The influence which General Councils have exerted in establishing the faith of the Catholic world, gives them an aspect of peculiar interest. Of the first four of these Councils, I offer to your pages an abridged history, which may be useful to such of your readers especially, as have passed their novitiate, but not their majority, in the study of ecclesiastical annals. Against the four principal heresies, and in formulas, which may be comprised in the four words, *truly, perfectly, indivisibly* and *distinctly*, these four Councils have effectually exerted their power; and the honor which has been given them in the *Universal*, has of course found its echo in the British and Church of the United States of America.

COUNCIL OF NICE.

This Council, which is the first that has been distinguished as *general*, was convened in the year of our Lord 325, at the command of the emperor Constantine. Hosius, bishop of Cordova, in Spain, (although the legates of Sylvester, bishop of Rome, were in the assembly,) acted as its president, and there were 318 of the Episcopal rank present. Constantine also, with consent of the bishops, was there in person, sat below them, and was addressed in the name of the Council, by Eusthathius, of Antioch. To this speech the emperor replied, by an earnest exhortation of the Fathers to concord. Out of his imperial bounty he had defrayed their expenses; and now, when at the opening of the Council, the Arians presented certain libels or little volumes against the orthodox bishops, in order to prejudice his mind against the Catholic faith, he ordered those books to be burnt without being read, and uttered these memorable words: "God hath appointed you bishops, and given you the power of judging concerning us, and therefore we are rightly judged by you."

This celebrated Council was called, chiefly, to condemn the Arian heresy—to compose dissentions respecting the time of celebrating the pasch*—and to put a stop to the schism of Meletius.

1. Arius was summoned before the Council, was heard, and, as convicted of heresy and blasphemy by the Fathers, was anathematized. To this conviction, St. Athanasius, who, yet a deacon, had come with Alexander, his bishop, to maintain the divinity of our Lord, in a great degree contributed. The heresy was condemned. A symbol of faith was set forth, and in it the expressive term, ομοσσιον, *of the same essence*, in refutation of the Arian heresy, was introduced. At the end of the symbol, was added the Anathema against the Arians, in these words: "The Catholic and Apostolic Church anathematizes those who say, there was a time when he was not, or that before he was born he was not, or that he was made of those things which are not; or say, that the Son of God was of any substance or essence created, or that he is mutable, or liable to change." The Arians offered their formula of faith to the Council, but the assertion of Eusebius, of Cæsarea, that it was contradicted by none, is at least to be suspected. Theodoret is more to be credited, in the assertion, that the formula of the Arians was received with an universal cry of disapprobation. All the Arians, but two, not excepting Eusebius of Nicomedia, and Theognis of Nice, subscribed the Nicene symbol, although in no sincerity of heart.

2. The Nicene Council decreed respecting the paschal solemnity, that it should be observed by all the churches, on the Sunday next following the first full moon after the vernal equinox, or 21st of March; and if the full moon should happen on a Sunday, Easter-day should be the Sunday after.*

3. Treating the case of Meletius with some tenderness, (his schism being unaccompanied by heresy,) the Council decreed, that he should remain in his own city of Lycopolis, without the power of ordination, retaining the name only of the Episcopal dignity and office, and that the presbyters ordained by him, should, on receiving a more sacred imposition of hands, be received to the Church's Communion, but in a station inferior to the presbyters ordained by Alexander the true bishop of Alexandria.

These subjects being thus determined, the Nicene Fathers regulated ecclesiastical discipline, by twenty Canons.

The *first* Canon, prohibits eunuchs, and only those who have voluntarily made themselves such, from holy orders, and from the functions of holy orders previously received.

The *second* Canon, forbids the ordination of Neophytes.

The *third* Canon, interdicts from all of the clerical rank, the use of women subintroductæ, except a mother, sister, aunt, or those who would be above suspicion.

The *fourth* Canon, directs the ordination of bishops to be made by all the comprovincial bishops, or at least by three, with assent of the rest; the right of confirming the act, being recognized as belonging to Metropolitans.

The *fifth* Canon, forbids the individual excommunicated by one bishop, to be received by another; but at the same time, to prevent the oppression of the clergy or laity by bishops, the Canon appoints for the adjudication of such matters, provincial councils, to be held twice a year.

The *sixth* Canon, directs the rights and privileges of patriarchial sees, especially that of Alexandria, to be preserved.

The *seventh* Canon, preserves to the bishop of Jerusalem, the patriarchal honor which was his by custom, growing out of the dignity of a city where the mysteries of redemption had been accomplished; this honor being, however, unaccompanied by jurisdiction.

The *eighth* Canon, ordains that the Novatians returning to the Church, and reconciled by imposition of hands, should, if of the clergy, remain clergymen, provided they gave a written promise to conform to the dogmas of the Catholic Church; in other words, to communicate with the twice married and lapsed.

The *ninth* and *tenth* Canons, suspend from their ministry those who were admitted to the priesthood without examination, or who had confessed themselves guilty of any crime, or who had lapsed.

The *eleventh* Canon, defines the time of repentance or penance, to those who had lapsed during the persecution of Licinius.

The *twelfth* Canon, imposes a penance, to be shortened at the bishop's pleasure, upon those who, having laid aside the military character, had resumed it in time of persecution.

The *thirteenth* Canon, decrees that according to ancient usage, absolution should not be refused to such as were at the point of death.

The *fourteenth* Canon, prescribes a penance to the Catechumens who had lapsed in time of persecution.

The *fifteenth* Canon, prohibits the translation of bishops, priests, and deacons, from one church to another.

The *sixteenth* Canon, confines priests and other clergy to the Church for which they were ordained; and in case of trangression, deprives them of communion.

The *seventeenth* Canon deposes usurious clergymen.

The *eighteenth* Canon, restrains the pride of the deacons, forbidding their offering the Eucharist to the laity, and their sitting among priests.

The *nineteenth* Canon, directs the followers of Paul of Samosata, on returning to the Church, to be baptized, on account of their own baptism having been performed in words other than those of the Gospel.

The *twentieth* Canon, forbids the faithful to kneel at prayer on the Lord's day, and during the fifty days from the pasch to Pentecost.

Latet.

For the Churchman.

THE BOOK OF JOB.—DR. LEE.

NO. II.

It has been common, in estimating the character of Hebrew poetry, to follow in the track of Lowth, and to see in the Scriptures all the varieties of classes that we discover in the profane authors. One Psalm is pronounced an Ode, another an Elegy. Moses and the prophets are called epic poets, and often treated as if they had been written to exemplify all the rules of Aristotle, to furnish illustrations for some treatise on the Belles Lettres, or to be a mere Anthology of Hebrew genius. Herder, we believe, was the first that raised an efficient voice against this fashionable mode of disposing of the Scriptures; and whilst he maintained that there is genuine poetry in these, he studiously endeavored to obviate the influence which this classification was likely to produce. Certainly, with all deference to the eminence of Lowth, it was hardly to be expected that David would be classed with Horace, that Job should be yoked with Æschylus, or perhaps Solomon with Anacreon. And yet such classification has been made by so many, that it has become almost as common to assign the sacred writers to some one of the usual classes of poets, as to refer a word to its class in a grammar. Now although there may be [illegible] such a procedure, and it may by some even be thought to answer a useful purpose; yet as the tendency is to bring the sacred writers into company that may seem to destroy their distinct character as the oracles of God, it seems a duty to avail ourselves of the hint, and to remember when we speak of the poetry of the Hebrews, we mean a poetry that hardly admits of fellowship with what is usually so called. Could we regard Dr. Lee's remarks on this point, as a caveat against this classification, the sentiment cannot but be approved, as all attempts to screw down the Scriptures to any rigid classification like the above, is to fetter and injure the cause of sacred criticism.

Yet that there is poetry, and consequently what belongs to poetry, cannot and need not be denied. If sublimity of description, richness of imagery, boldness of metaphor, and in general force of diction and elevation of style, be characteristic of poetry, then we have it in all varieties and highest excellence in the sacred volume. And though we may protest against that indiscriminate taste which merges the holy fire of Hebrew piety among the muses of Greece and Rome, yet we may not hesitate to use the latter at least for that discipline of intellect that aids the mind in a nobler object—προς την διαχρισιν του χαλου τεχαι χαχου.

Distinctly as the Hebrew writers stand forth from the rest of the world, and boldly as they rise before us in their peculiar attitudes, they nevertheless have in common what belongs to all composition, human or divine. Of the *exemplaria Græca* especially, we might repeat the advice of Horace—*versate manu.* The classical writers of antiquity may confer many benefits upon the student of sacred criticism, that are not always sufficiently appreciated. Still let it be remembered, that for this purpose they should be read with a Christian's eye. The poetry of pagan antiquity may thus be made to cast light upon the form at least, if not the spirit of the Hebrew.

Poetry may thus be regarded as a vehicle of truth, or it is itself a language at once enveloped by and enveloping another, in which and by which it is entwined, sometimes standing forth and sometimes wrapt in folds and forms that must oft, like the mouldering manuscript of ages, be unravelled with a delicate hand, if we would not destroy the whole. Too much of course must not be expected here, as elsewhere. All the sources of interpretation must be resorted to with judgment, even to the very elements of grammatical construction, as there are cases where even grammar is no safe guide.

On the ultimate theological tendency of the question touching the historical character of Job, there may be different opinions without involving serious consequences. Notwithstanding the opinion of Dr. L., we cannot think that the views of Warburton, Lowth, or others that may think with them, have the tendency which he intimates, provided the catholic position be maintained, that it belongs to the books "which holy men write as they were moved by the Holy Ghost." Inferences forced upon men of acknowledged probity and candor, merely because all their opinions are not cast in the same mould, are unworthy of the man of letters, and it is high time that such insinuations, which are often held out as if *in terrorem,* should not come at least from those who are presumed to survey the ground with expanded heart and comprehensive eye. Good men have held the opinion of Bishop Warburton, without detriment to either their faith or their piety, and even the Talmudist (Baba Bathra) always among the most tenacious adherents of the letter, did not hesitate to express such an opinion, all evincing that it was not regarded as involving any heterodoxy. The interpretation of the book must indeed be materially affected by the light in which, and the position from which it is viewed. Regarded as a plain narrative, devoid of embellishment, it may present difficulties not indeed insuperable, which the parabolic view may not encounter—and yet both views emanating from the same belief in its inspiration, may be fraught with doctrine equally calculated to build up the Church of God. If good men may differ on the construction of single passages, they may be allowed to differ on the general construction of a whole book, a position that could be fully illustrated by a reference to other books of Scripture.

It was the intention here to enlarge somewhat upon the notes, as well as translation, the most important part of the work; but a few specimens may suffice to form a general idea of the whole. The notes occupy by far the greater part of the pages, and give, as was to be expected, the reasons and illustrations of the adopted sense. Dr. Lee justly proceeds on the principle of adhering to the received version, unless compelled to depart from it; and we may remark, that the general coincidence with the authorized version may be regarded as among the many proofs of the accuracy of that version in general. Still in more passages than one, the original might have been expressed with more force or accuracy without materially altering the sense of the authorized version. The notes are diffuse rather than full, whilst many points of interest are left untouched.

Ch. I. v. 1. Dr. Lee explains *tam veyashar* to mean "complete in every requisite of true religion." Each of these words, however, expresses a distinct quality or feature of character. *Tam* indicates unimpeachable integrity. *Yashar* expresses rectitude and equity. *Yiree elohim,* his religion and motives. *Sar* expresses the negative virtue—abstaining from evil. There are here four distinct points.

V. 3. "Substance" might be better given by the more intelligible—*possessions.*

V. 4. The long note on the feasting of Job's children does not furnish sufficient evidence that there was idolatry connected with it. No sufficient reason is assigned why the word *elohim* in the next verse should be understood differently from its common meaning, especially as it wants the article in this case. Dr. Lee, with Parkhurst and most critics, justly discards the sense of *curse* attached to *barach,* and retains the opposite *bless;* but this is evidently to aid his hypothesis of the *Elohim,* in which he follows Parkhurst, Hutchinson, and Bates. If Elohim here mean the true God, barach means *to renounce,* to bid farewell, &c.

V. 6. The simple expression *vaychi hayom,* which is strictly rendered *and the* day *was*—or *there was the day,* is incumbered with a supposed ellipsis. We were surprised at finding a difficulty started where it could hardly be supposed to exist in a phrase so common. *Benee haelo*-[illegible] understands by these, the angels. The same expression occurs, Genesis vi., where he understands it to mean, the eminently righteous.—We think it means the same here. The eminently righteous or good men here present themselves before God to pass in review, and this furnishes the occasion to introduce Job. Satan should be rendered with the article.

V. 22. *Velo nathare thiphlah,* &c., is rendered, ascribed not wrong to God. We think *thiphlah* is to be taken as referring to himself. Understood subjectively, therefore, it should be rendered, Job exhibited or manifested no folly to God. נתן, like the Latin *dare,* admits of a variety of senses, according to connection.—This sense is confirmed too by Ch. II. v. 10, where the reference is more clearly to Job.

Ch. II. v. 4. Skin for skin. No passage seems to have been more misunderstood than this. Whilst some have made it a proverb referring to barter, others have explained it in reference to the *jus talionis;* but in either case we should expect *tachath,* instead of *bead.* Dr. L. quotes some oriental phrases to prove a sense cognate to these, but they seem irrelevant. A simple translation may here suffice. Satan says, Skin—as far as skin—i. e., Thus far, you have gone no farther than the mere surface in trying the piety of Job. It is as yet only as far as the mere skin that is affected—skin, mere skin—(we might render)—and whatsoever one has, he will give up, even to his life—or as far as his life. But now stretch forth thy hand and touch his bone and flesh, and—if he does not renounce thee to thy face!* Dr. L. here, according to the sense of *barach,* that he has adopted, is obliged to introduce the word *then.* But he takes no notice of the strong aposiopesis, which makes the sense very plain.

V. 10. Is affected by the sense he affixes to Elohim.

Ch. III. 4. In which one said. Dr. Lee inserts, *in which* following the authorized version. But there is no necessity. It is literally, *the night proclaimed,* a beautiful personification and ellipsis of the connecting relative, an ellipsis not uncommon in English. There is no necessity with Dr. L. to refer this to any such forms as the *on dit* of the French, or *man sagt* of the Germans. Job makes the night itself the publisher of his birth.

V. 5. *Chimeriri.* This word is explained by

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* A correct view of this subject may be found in Mason's Ecc. His. p. 48 and in p. 16 of "The Men of Old," originally published in the Prot. Episcop.

* As the sense of this passage here given differs from any we have seen, it may be proper to explain. We have never met with any that has satisfied what we consider the truth, and perhaps scarcely any one can be offered but what may be liable to objections. But whatever there be in this, it is plain that the whole meaning must depend on the sense attached to *bead,* which is usually translated by the preposition *for,* sometimes *behind, on account of.* It may, however, be resolved into the particle *ad,* and the preposition *and thus,* is only a stronger or more emphatic form of *ad*—like the Latin *usque ad.* It thus in its primary meaning expresses close contiguity and even contact, and from this to the derivative meanings the transition is natural. We see no necessity thus of tracing it to an Arabic or Ethiopic root; it is sufficiently explicit in its own analyzed simplicity, and we cannot conceive a more simple resolution of the word than that which makes ב a prefix, and עד a particle or noun expressing contiguity or contact.—If it be borne in mind that the Hebrew particles may often if not always be resolved into abstract nouns, the difficulty of conceiving this construction vanishes, and we have thus the simple meaning of the passage above, expressed thus: Skin—as far as skin—i. e., you have gone no further than the mere skin. To see the force of the words, we must also remember—Satan exhibits a roughness and abruptness in the reply that savors as much of angry disappointment as artful evasion. Satan does not argue the point with God, he only attempts to cut the matter short, by alleging—the trial has not been sufficient—skin—as far as skin. The force of such expressions may sometimes be seen by translating negatively—Skin is no further than the skin; i. e., it hardly affects a man to reach as far as the surface—but touch his flesh and bones, &c., and you will then have a surer test.

Dr. L. by a reference to Arabic superlatives. It means *darknesses* of *day*—i. e., whatever darkness can overtake a day—he invokes upon that day. In this sense it assumes a superlative signification, without any reference to the kindred dialects.

We might go on to other passages and notes, but enough perhaps has been said to show that the book of Job may still need a reference to its noble original; and if Dr. L. has failed to reach the beauty and force of that, it is not because he wants learning as an orientalist, but because he has not felt—its poetry. C. F. C.

For the Churchman.

NO. XI.

TEMPERANCE SOCIETIES.

(Concluded.)

Does the Christian say, I have a right to join with my fellow men in any endeavor to stop a growing evil? I deny it. A Christian has no right to use any means but those which God *has appointed* for the reformation of the world. If he does use any other, he is virtually saying that Christianity is not sufficient for the wants of men. Besides, he is literally "working a lie"—since he professes to labor after a reformation which, as a Christian, he dare not call a reformation. If he considers it only an external reform, he is certainly guilty of speaking and acting—ignorantly I doubt not—a literal falsehood. He calls a thing temperance which he knows is not temperance, that reform which is not reform.

Or if he chooses the other horn of the dilemma, and declares for the drunkard's reform, in order to his becoming a Christian, he plainly contradicts scripture, which, as we have seen, makes temperance a fruit of the Spirit. (Gal. v. 19, 20.)

I will suppose a Christian to have brought about the external reformation of a notorious drinker. The latter has joined the society, and is called, and is to appearance, a temperate man, though it is nothing more than the result of external means. With what face could the Christian say to his reformed brother, you are not a temperate man? Yet he must say so, or deny his Bible, which declares temperance to be a fruit of the Spirit, in answer to prayer. He must say so, or deny the necessity of God's Spirit to man's reformation.

This is Pelagian ground, but the temperance (?) man, Christian though he may be, is compelled by his principle to take it. For he argues, a great evil is sweeping over the land, which is a stumbling-block to the spread of the gospel. This must be removed. The Church is divided, and these divisions will not consent to act together; and if they would, we should be weaker than the world, because disunion can never prevail against union: and the world is united. What shall be done? We should say, Mr. Editor, come back to Catholic unity in the apostolic succession, and united together, with the promise of Christ to his Church that "the gates of hell"—thrown wide open to devour—"shall not prevail against it," we shall soon destroy all our enemies. But no, he reasons; we must get up a society based upon some principle which all will admit, men of the world as well as Christians, and then we can clear the path for the onward march of Christianity. Let us see. We have the Presbyterians, the Methodists, the Unitarians, the Quakers, the Episcopalians, &c. &c. &c. to bring together, in company with the "rabble rout" of the world. What principle shall we start with? we say that men must repent and turn to God, and do works meet for repentance, before they can be temperate, we shall offend the men of the world; we shall be condemning them who, though not sinning in this particular way of drink, are in some other, and need to repent as much as the drunkard. We must leave repentance out of our foundation. And if we speak of repentance and *baptism*, in order that men may be in covenant with God, and have a title to the gifts of the Spirit, we shall offend the Quakers, who reject baptism. And if we do not speak of them, we shall offend the Episcopalians, who make a great deal of baptism, although they understand regeneration as we do, and would not make baptism necessary to the promise of the Spirit. As for the churchman, there is no bending him. He will have it that nothing is to be done without the Church; that we have no right to work farther than we can work as Christians. He don't believe in the expediency system; and he won't work with us as fellow Christians, because, he says, he cannot do it conscientiously. He does not think us in the Church. We had better let him alone. But what shall we do with the Unitarian? We cannot work with him as a Christian. We don't believe him to be one. He don't trust in Christ's atonement for salvation. He don't believe Christ to have been divine; and besides, he does not hold to the need of the Holy Spirit in order to our reformation and doing the will of God. We cannot insist on the need of the Holy Spirit to reform the drunken sinner, if we expect to have the Unitarians, and we cannot do without them. What shall we do? It is not quite right to give up these things. But the case is pressing. Unless something is done, the country is ruined; and we cannot do all alone. The emergency is so great that we must be content to do as we can at present. Let us then have some principle on which all can agree.

How will this do: To have a pledge not to use intoxicating liquors, which all shall be required to sign, in order to become members, and so to embrace all who wish well to society, although many of them do not believe in Christianity, and despise it? We shall have their *numbers* and influence so far as it goes, and that will make it *popular*, and we can as Christians, and on Christian principles, advocate the cause. Such was the anti-Christian reasoning and *policy* which formed the Temperance (?) Society. And we know its working. It has almost superseded the Church. And men talk of "the cause" of temperance (?) and the society as though it and the Christian religion were identical; as though to favor the one were the support and spread of the other. Whereas, if we have, as we believe, correctly represented its principles, it will not only destroy all notion of a divinely appointed means for man's reformation, but actually strikes at the root of the vital doctrine of Christianity—the need of the Holy Spirit to aid in the reformation of man. The whole system is Pelagian in its principles and in its practical tendency: an attempt to do by human means and agency what God designed should be done by his Church and by Christians *alone*.

But shall we say that none but Christians shall do good to man and promote his interests? Yes, most certainly. It is indeed the *duty* of every man to labor for the good of all but in the way which God designs, and that is as a Christian. Hence it is every man's duty to become a Christian, and so to be temperate—which is not an act, but a life; not abstinence, which any one may exercise, but temperance, which none but a Christian, a self-denying, prayerful Christian, can exercise—which is to use thankfully and temperately all God's gifts, and at the same time to bring under the body and keep it in subjection.

But it is said the Church has not done it. Well, who make the Church? Do not Christians? Then it amounts to this: that Christians have not done their duty. The truth is, men have rent the Church of Christ asunder; have destroyed that union which was designed to meet and resist the union of evil—"the world, the flesh, and the Devil;" and now, feeling the effects of their madness and folly, are trying to counteract and remedy them by something still more rash and foolish, viz: compromise with that very world against which they are sworn to contend, which hated their Master, and must, if that Master's words be true, hate them also.

They call in the aid of the world to put down the practices of the world. On the world's own ground, and by worldly influence and means, they are going to overcome the world. Hence it is impossible to stand on Christian ground, or to contend with Christian weapons. Temperance is made an external reformation, instead of a Christian grace. Instead of the powerful weapon of the Spirit, the awful considerations of the day of judgment and wo to the wicked, for it shall be ill with him, they have seized the world's own weapons, the selfish principle, your own good, health, wealth, reputation, and that "fear of man that bringeth a snare."

The system is one of the plainest acknowledgments to the world of the weakness of schism which could be made. It says in action what Christ said in words of prophecy—"a house divided against itself cannot stand." A divided Church cannot stand against a divided world. It is an attempt, made, we suppose, in ignorance, to form a union which shall make up for the old Catholic unity of faith and doctrine. Instead of giving up, and coming back upon the abandoned principle of apostolic unity, without which, as observation teaches us, there is *no* unity, men have attempted to fashion a substitute, and a dreadful coalition have they made of it. Cam.

To the Editor of the Churchman:

Reverend Sir,—In your remarks on the claim of the Romish clergy to a separate portion of the School moneys, you infer from the observations of Messrs. Ketchum and Sedgwick, in a late argument, that the standard of morals is not, by law, to be sought in the Bible; or, in other words, that Christianity is not the law of the land. Without entering in any way into the merits of their controversy, (for I have not read it,) I deem it due to the character of the country to state, as the few references below will show, that Christianity *is* the law of the land; and I conceive it just to the Profession of which I am an humble member to add, that the views of these gentlemen, although they are perfectly respectable men, are by no means to be taken as the views of the Profession. The writer of this, with many others, has no doubt that the School fund must be devoted to the inculcation of *Christian morals*.

First, I refer you to a few statutory provisions, expressly founded upon Christianity, as part of our common law.

In the article relating to apprentices, it is provided, that the indenture shall contain a covenant on the part of the master to give the apprentice, at the expiration of his term of service, *a new Bible*.

In the article relating to Courts, it is provided, "that no Court shall be opened or transact any business on *Sunday*, unless it be for the purpose of receiving a verdict or discharging a jury; and every adjournment of a Court on Saturday to another day, shall always be to some other day than Sunday," &c.

There is an especial article in regard to the observance of Sunday, which forbids the service of process, &c., on that day, (except for breaches of the peace or apprehension of criminals;) which interdicts shooting, hunting, fishing, sporting, playing, frequenting tippling-houses, travelling, &c., on that day; or any servile work, except works of necessity and charity, with an exception in the case of servile work in favor of the Jews, "whose labor," it is provided, "on that day, shall not disturb other persons in the observance of the first day of the week as holy time." The same statute makes it unlawful to sell goods, wares, &c., on Sunday, except meats, milk and fish, before 9 o'clock A. M., or to retail strong or spirituous liquors to casual customers.

The Legislature did not blindly enact these laws, from an abstract regard to decorum, without an enlightened and authoritative rule of conduct. The original Constitution of this State, article 25, adopted the common law of England, as it existed on the 19th of April, 1775, excepting such parts as might be construed to maintain any particular Church establishment, and the religious supremacy of the King: and our present Constitution, article 7, section 13, adopts the same common law, without the exception. No person doubts that Christianity is part of the common law of England; and if so, then it is *constitutionally* established as the religion of our State. Accordingly, when one Ruggles, in 1810, was indicted for blasphemy, in speaking disrespectfully of our blessed Saviour and the Virgin Mary, his counsel contended that "the offence was not punishable by the laws of this State, *though he admitted it was punishable by the common law of England, where Christianity makes part of the law of the land*, on account of its connection with the established Church.

The prosecuting counsel, on the contrary, held in substance, that the Constitution adopted the common law of England as it stood in 1775; that Christianity then formed part of it, not as the offspring of the established Church, but as coeval with the English law, and standing unshaken amidst all the changes and revolutions in Church and State.

The Supreme Court, whose unanimous opinion was delivered by Chief Justice Kent, sustained the prosecuting counsel, and adjudged "blasphemy against God, or contumelious reproaches and profane ridicule of Christ, or the Holy Scriptures, an offence, punishable at common law." This was all they had to *decide*; but it was observed in their judgment, that "attacks upon the religion of Mahomet or the Grand Lama would not be punished, for the plain reason that the Constitution assumes that we are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those imposters."

Sir, I design no argument; I point you to a few authorities of no particular weight, except as elucidating important principles, but convenient as references to show, not only that Christianity is generally recognized by the law, as containing a fair standard of morals, but that it is *the very basis of the morals of the law*. Besides, sir, I fear that the tendency of the times is downward; that false notions of the nature of toleration and religious liberty are fast carrying away the body politic from all religion whatever: and while it is the duty of your Profession to sustain and preach the gospel, I feel it to be the duty of mine to maintain its constitutional authority, and its pure, and high, and holy influence, in the principles and the practice of the law. W.

For the Churchman.

A REMARKABLE SYLLOGISM.

Mr. Editor,—My attention has been called to the Christian Advocate and Journal, a correspondent of which, having quoted the 19th article of our Church, and two or three passages from Bishops Burnet and Pearson, proceeds as follows:

> "Now, from these authorities, we intend to prove that the 'Methodist denomination' is *a legitimate branch of the Catholic Church*. The argument, in syllogistic form, will stand as follows:—
>
> "*Major.* The Church Catholic is made up of the various congregations 'of faithful men, in which the pure word of God is preached and the sacraments duly administered, according to Christ's ordinance, in all things that of necessity are requisite to the same—preserving the essentials and fundamentals of Christianity—whose doctrines are true, that has corrupted no part of this religion, nor mixed any errors with it—associated together in the use of the sacraments'—and embracing 'every particular congregation professing the name of Christ,' under the conditions and upon the terms above specified.
>
> "*Minor.* But 'the Methodist denomination' is made up of congregations 'of faithful men,' &c.
>
> "*Conclusion.* Ergo, 'the Methodist denomination' constitutes a legitimate branch of the Catholic Church.
>
> "To the major proposition no objection will be made; and to the minor we challenge objections; and if none which are really legitimate can be brought against it, the conclusion is inevitable."

Admitting the minor proposition of this curious syllogism, the conclusion should be, "The Methodist denomination is the Catholic Church," &c., and not, "constitutes a legitimate branch," &c.

But what I wish to say is, that the minor proposition is a string of assumptions, such as every errorist in Christendom would make in behalf of his sect, and such as the writer in the Advocate must prove before he can be entitled to his conclusion. Let me point out a few in the outset.

The "Methodist denomination, is made up of congregations of *faithful* men," &c., faithful to whom? Not to Christ, whose order they have violated, but to John Wesley and Francis Asbury, whom they follow. On having the faith of whom? Not that of Christ, which they have mutilated, and in part rejected; nor yet a faith of their own origination, for they do not pretend, like the (so called) Unitarians, to have carved a faith out of the Bible, each one for himself; but the faith drawn up and prescribed to them by John Wesley.

"In which the pure word of God," &c. The *pure* word of God is not to be found among those who have left the Church, and departed from the faith. They may think they have it in its purity, but their thinking so does not make it so. The word of God, it must be remembered, is living, and not a dead letter; men may have (as the Socinians) the pages and letters of the Bible, without the true and lively word of God; which is found only in the Church of God.

"Is preached," &c. Christian preaching is the office of Christ's ambassadors; and the Word of God is not properly said to be "preached" by those whom Christ has not either mediately or immediately commissioned for the purpose. The Methodist ministers derive their commission from John Wesley, who did not derive the authority to confer it *mediately* from the Head of the Church, and who wrought no miracle to prove that he derived it *immediately*. The word may be expounded among them by the ambassadors of Wesley, but that it is "preached" among them by Christ's ambassadors, is yet to be proved.

"And the Sacraments," &c. Water, and bread and wine, used for religious purposes, are not properly "sacraments:" they must be used in the Church of Christ, and according to Christ's appointment, in order to be justly dignified with this holy appellation.

"Duly administered." The sacraments are neither duly administered, nor administered at all, when the elements of them are used by those whom Christ has not authorized to dispense them.

"According to Christ's ordinance." How can the superstructure be according to Christ's ordinance, when Mr. Wesley's palpable violation of his ordination vows lies at the foundation?

But I forbear to proceed further in this string of assumptions.

I wish not, Mr. Editor, to enter into any extended argument with the Methodists, but I do wish to keep distinctly before the minds of all honest inquirers the FACT that John Wesley, in drawing up a form of doctrine for his followers, and in conferring the powers of a spurious episcopacy on Messrs. Coke and Asbury, violated his ordination vows; and the equally unquestionable FACT that Wesley took upon himself, on this momentous occasion, to confer powers which the Church to which he belonged, and from which he derived all the ecclesiastical powers that he had, gave him no right or authority to confer. *Nil dat qui non habet*: no man can give to others what he does not possess himself. There is, therefore, in this case, no need of argument about the scriptural constitution of the ministry, since these facts effectually quash the Methodist claims to the possession of the Christian ministry on either the Presbyterian or Episcopal hypothesis. And the Methodists cannot take the ground of the Independents, because they profess to derive their pretended authority to minister in holy things from and through John Wesley, and not from the people. There is no other ground left for them than that (to which when pushed they generally resort) of enthusiasm; which refers Mr. Wesley's conduct to immediate inspiration: as if schism and the violation of the most solemn oaths which man can take, (however a merciful judge may pity and forgive them in the dotage of eighty-two,) could, without blasphemy, be ascribed to the blessed Spirit of God!

Every honest man must see that this is not the way to preserve the unity of Christ's Church.

It does no good for the Methodists to say that the Church of England itself has violated unity before them. Suppose it to be so, it only proves that the Methodists have made bad, worse. Suppose it to be so, still it is their obvious duty to repair the breach which *they* have made; and then, if they sincerely believe that we are in schism, to unite with us in repairing the breach which (as they think) their rightful mother had made before she gave them birth. This will at least bring them one step nearer to the right way; and till this is done, every charge of schism which they can bring against the Church of England must recoil with redoubled force upon their own heads.

But, in truth, for the Methodists to retort the charge of schism on the Church of England—their old mother—is not only unnatural, but betrays great ignorance, both theological and historical.

Theological: because, admitting the fact of separation from the Church of Rome, the ground of the separation was, that the Church of Rome required *sinful terms* of communion. The Methodists do not pretend to ascribe such terms to the Church of England; and they therefore want the only plea which (if any could) would justify separation. The plea, therefore, which has a show of reason in regard to the reformed churches of Europe, does not help the Methodists.

Historical: because it is historically false that the Church of England separated from the Church of Rome; and to say otherwise, is an effectual way to subserve the designs of the Papacy.

The writer in the Advocate quotes (probably from the Oxford Tracts—thanks for their dissemination!) the following passage of Dodwell:

> "None but the bishops can unite us to the Father and the Son. Whence it will further follow, that *whosoever are disunited* from the visible communion of the Church on earth, and particularly from that visible communion of the bishops, must, consequently, be *disunited* from the whole visible Catholic Church on earth; and not only so, but from the invisible communion of the holy angels and saints in heaven; and what is yet more, *from Christ and God himself*. It is one of the *most dreadful aggravations* of the condition of the DAMNED, that they are banished from the presence of the Lord, and from the glory of his power. The SAME is their condition also *who are disunited* from Christ by being disunited from *his* visible *representative*."

And the following from Dr. Hook:

> "Unless Christ be spiritually present with the ministers of religion in their services, these services will be VAIN. But the ONLY ministrations to which he has PROMISED his presence is to those of BISHOPS, who are successors to the first commissioned apostles, and the other *clergy* acting *under* THEIR sanction, and *by* their authority."

These passages should have sufficed to give the writer an insight into the nature of the unity which he is so much at a loss to understand. "None but the bishops can unite us to the Father," in the way of Christ's appointment; and these bishops must be such as receive their mission from "the first commissioned apostles." Wherever *such* bishops are found dispensing the faith and sacraments of Christ, (whether in Europe, Asia, Africa, or America,) *there* is a true Church; unsound, it may be, like the Church of Rome, but still a *true* or *real* Church; as a sick or diseased man, though unsound, is still a true or real man. Wherever such bishops are found to dispense the faith and sacraments of Christ, there Christian *unity* is preserved, even if external *union* is interrupted. Wherever such bishops do not exist, *there* may be found the Church of Calvin, of Barclay, or of Wesley, but the Church of Christ is wanting: there is neither *unity* nor *union*.

Define Christianity as we may, the general proposition must be true, (for it is the awful enunciation of its divine author,) that "whosoever believes it not, shall be damned." These words, however, obviously imply a wicked and obstinate rejection of the Christian truth when fairly proposed to the mind. Whether the truth has been fairly proposed to given individuals, or whether, if rejected, it be wickedly and obstinately rejected, is for God alone to judge. Charity hopeth all things; and I see no inconsistency in believing that the passage of Dodwell, which is but the evolution of our Saviour's words, may be true, and yet that those individuals who, through unavoidable ignorance and error, are excluded from visible communion with the Church on earth, may finally be pardoned, and admitted to the joys of the Lord. This, at least, is the Christian's Hope.

For the Churchman.

OPEN DARING PROFANITY.

Mr. Editor,

Where will the wicked and blasphemous tendencies of the Theatre cease? I have before me an advertisement which appeared last week in one of our most respectable daily papers, and one which is the avowed friend of religion and morals, stating that on "*Thanksgiving Day*" (!!) there would be performed, "by desire," at the "New National Opera House," "The Christening. (!!!)

So then, matters have now reached such a pass that a Christian sacrament furnishes a subject for stage-playing!!! The Holy Communion will, perhaps, before long, furnish the groundwork for some similar exhibition. And yet professed Christians will go to those places, and decent prints will open their columns to their advertisements, and give paragraphs in aid of their ungodliness.

It was bad enough to have special theatricals of any kind for "Thanksgiving Day," when all hearts should have been warmed with devout gratitude to God. I suppose the Holy Festival of Christmas will be similarly desecrated.

"*Shall I not visit for these things? saith the Lord. Shall not My soul be avenged on such a nation as this?*" Jeremiah.

December 17th, 1840.

For the Churchman.

Let your moderation be known unto all men.

Philippians 4: 5.

I trust, Mr. Editor, I was far from being the only Christian who felt shocked at the extract given in your last, by your correspondent H., (whom, by the by, as a *Christian*, much more as a *Churchman*, I sincerely thank for his truly Christian and Church-like article,) from the Rev. Dr. Spring's speech on the subject of the Romanist claim to a portion of our common school fund. Taking Voltaire for his guide, this Christian teacher says that he had rather be an infidel, than a Christian of the Romish denomination. Is the Reverend Doctor aware of the extent to which the principle of his "acute" leader would carry him? There have been "acute" minds, in the Eastern section of our country, who "came to the conclusion that if there was no alternative between" Socinianism "and the dogmas of the" Calvinistic school, they "should choose" Socinianism. They did so, and we may thank Calvinism for it.

In very many parts of our country, there have been, and there are, "acute" minds, "who came," and who are daily coming, "to the conclusion, that if there was no alternative between" the semi-christianity of the now spreading Universalism, and the doctrines of the divinity and atonement of Christ, and of the renewal and change of the heart, as held and illustrated in the wildness and disorder of *modern revivals*, they "should choose" Universalism. They have made, and are daily making the choice, and this said Universalism is gaining fearful ground among us; and we may thank our *revival-mongers* for it.

But does it hence follow, Mr. Editor, that because Calvinism and the modern revival system, are such sore corrupters of Christianity, therefore, Socinianism and Universalism, and the next downward step to which they lead—infidelity—are to be preferred to them? Is Dr. Spring willing to put the rule of Voltaire, which he has endorsed, to the test of its thus working both ways?

But one word, Mr. Editor, of that rule itself. There is a blackness of darkness about infidelity, which will not suffer me to contemplate it without horror. And grievous as I think are the corruptions of Popery, and Calvinism, and Socinianism, and Pelgaianism, and Universalism, and Quakerism, and all the other forms into which man's fallen and sinful ingenuity has shaped opposition to the truth as it is in Jesus, I had rather have any of them than infidelity; for each presents a something of moral motive, each has in it something of the fear and love of God, each has some standard of religious consistency to hold up; and I frankly confess, I see not what of either infidelity can boast. And I doubt not, that in his moments of religious reflection, and calm self-communion, Dr. Spring would agree with me. I pray God that the mournful extent to which, in this matter, he suffered his passions to rise, may be checked in its natural tendency to serve the cause of infidelity. And I would respectfully but earnestly beg him, and all others who seem to think that all is fair in attacking Popery, to bear in mind the apostolic precept placed at the head of this article, and which ranks among the most important in the formation of an evangelical character:—"Let your moderation be known unto all men." Medium.

THE CHURCHMAN.

SATURDAY, JANUARY 2, 1841.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 Nassau-Street, up stairs.

Major rerum mihi nascitur ordo.

The New Year.—An unexpected accumulation of matter, obliges us to tender to our readers the usual congratulations of the season, in briefer terms than we could have desired. May the coming year be one of happiness to them all; and may the day which ushers it in, consign enmities to oblivion, awaken forgotten friendships from the grave, and give birth to new and indissoluble ties! And that the streams of charity and good will may the more readily mingle, may every heart be a fountain of interior peace! A cheerful tribute to society in cordial greetings and gratulations is no more than its due; but a recurrence, at this season especially, to those principles of our faith, which fit us for the discipline of the present state by cherishing the hopes of a happier and better state hereafter, is a duty which every man owes to himself, and which neither reason nor prudence will suffer him to decline. From this foundation rises the superstructure of private peace, social love, and heavenly hope; and the New Year thus begun, may prove to all, the birthday of a new and higher order of things, through which he may discern the vista of brighter and happier scenes.—That this blessing may be vouchsafed to each and all of our readers, is the fervent prayer of one, who would humbly dedicate to them for the ensuing year, such editorial labors, as the goodness of God may enable him to perform.

TRIBUTE OF RESPECT.

A meeting of melancholy interest was held at St. John's Chapel, on Monday evening last, for the purpose of expressing the sense of the bereavement which the Church has sustained in the death of Dr. Bayard. There was a mournful interest in listening to the praises—not less true than grateful—which were bestowed on the character of the deceased. There was a large representation, both of the clergy and laity, assembled to testify their grief on the occasion, and their respect for the memory of the deceased.

A joint meeting of The Standing Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, The Executive Committee of the General Protestant Episcopal Sunday School Union, and the Trustees and Managers of The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, The New York Protestant Episcopal Public School, The New York Bible and Common Prayer Book Society, The Protestant Episcopal Tract Society, The Education and Missionary Society of the Diocese of New York, and The New York Protestant Episcopal City Mission Society, was held in the Sunday School Building in the rear of St. John's Chapel, in the city of New York, on the evening of the Festival of the Holy Innocents, Monday, December 28, 1840, at 7 o'clock.

The meeting was called by the Bishop of the Diocese, in consequence of the intelligence of the recent death, at sea, of the Rev. Lewis P. Bayard, D. D., Rector of St. Clement's Church, New York, and a member of the several bodies above mentioned.

The Bishop having taken the Chair, opened the meeting with appropriate devotions.

John Stearns, M. D., was then appointed Secretary of the meeting.

The Rev. John M'Vickar, D. D., from a committee previously appointed by the Bishop, rose and said:—

"I rise, Mr. Chairman, in obedience to the will of the committee whose resolutions I hold in my hands, not simply to offer them, but in their name to preface them with such enlargement as may serve to express *their* sense at least, of the melancholy occasion that has called us together. I do this, I must say, with no ordinary feelings, oppressed not merely with the sense of common sorrow, which fills the hearts of all at our sudden and unlooked for bereavement, but also, from the conviction of my unfitness to do justice on this point, either to your feelings or my own. My only comfort is, that as there can be but one sentiment in regard to our deceased brother and associate, I have all your sympathies with me; they, at least, will interpret my words into what I ought to say. In obedience, therefore, to the will of the committee, I proceed:—

Not only is the event we deplore one of sorrow, but its attendant circumstances are such as awaken our deepest sympathies as men and Christians; not only do we miss from among us one whom I may well describe as the warm heart and the free hand; the good man: the ardent friend; the firm Churchman, and the humble-minded Christian—under any circumstances, the removal of such a friend and brother, must have awakened our deepest feelings; how much more then, when we learn, that far from home, and family, and friends,—no affectionate hand to soothe, no Christian friend to console, no covenanted sacrament to strengthen him for the last struggle; in a foreign land, nay, harder yet, on foreign seas—where even if the will were present, the power was wanting, to give comfort to a sick bed, and a dying hour—under these circumstances was our friend called, and when to this picture, we add, concurrent domestic afflictions, a heart-broken wife, and dependant children, I am sure there will be but one response, to the warmest language in which our resolutions can be drawn.

I have alluded to the general circumstances of our friend's death; the details are not known. That he died of the Syrian fever, on his return from Beyrout to Malta, and within one day's sail of that island, where, on the vessel's arrival, his body was interred in the burial ground of the Lazeretto, is all the knowledge we have of the event; and that, communicated to his widow in a touching and beautiful letter from his former host at Alexandria, in Egypt; unto whom the information had been remitted from Malta. I would, Mr. Chairman, that I had that letter here present. It would awaken many tender thoughts, and exhibit our departed friend as ever laboring in the service of his blessed Master. Of this, I would mention, as what rests on my memory from that letter, how he publicly labored in Alexandria, in preaching the Gospel, and privately in instructing his host, (an American by birth,) in the Truth as maintained by the Church, of which no farther evidence, surely, is needed, than the fruit already exhibited, viz. that, enclosed in the letter communicating the fatal news, was another undirected (not knowing even the name of our Bishop,) making application to be received as a Candidate for Orders in our Church and Diocese.

On quitting Alexandria, Dr. Bayard proceeded by the steamer to Beyrout, whence is dated his last letter to his Egyptian friend, stating his course to the Holy Land by the way of Jaffa. By rumor alone is the rest known. He visited Jerusalem, and returning to Beyrout, was seized with the Syrian fever, (not the plague, but a species of intermittent,) yet set sail, under an 'intense desire,' (to use the words of the writer,) to keep his promise to his Church, of being with them by 1st November. That desire, as we have seen, was not granted him, and we now bow to the will of a mysterious Providence, in recording his decease as he was returning with enlarged powers of Christian usefulness to his family, to his Church, and to our common labors.

But, Mr. Chairman, though our painful story is told, I may not close, in justice either to myself, or those I represent, without attempting to say something of the leading traits of his character, as a man, a Churchman, and a Christian.

As a man—I look round and see many here present, far better fitted than myself, by intimate acquaintance, to do justice to his merits. I cannot pretend to have known him intimately; my opportunities of personal intercourse, saving those of our official meeting, were few and infrequent—but however few and rare, Mr. Chairman, they were yet sufficient to leave an indelible impression upon my mind, and one for the truth of which, I would and might say, I pledge my life. It was that of a true-hearted man, the rarest and the noblest picture which our formalized degenerate days can exhibit. There was in him, a certain honest simplicity and right mindedness, which gave fearlessness to his whole character—the union, I might almost say, of the child and the lion. But what I may well say, is, that it was, in human measure, 'that single eye,' which our Lord hath blessed—and of which the promise was, in our friend, in due measure, fulfilled—that 'the whole body should be full of light.' His heart, it was, that doubled the powers of his head, and the sincerity and directness of his speech went home to the conviction, even beyond his argument. Now, Mr. Chairman, far beyond all intellectual power, do I honor, nay, reverence such a man; for, inasmuch as the primal curse of our nature, was the severance of the conscience from the Reason and of the heart from the head of man, so too, do I seem to see in every such instance of true hearted character, the type of man's better nature appearing, the anticipated restoration rather, through Grace, of the once defaced image of God in our souls.

I have said that sincerity doubled his powers.—The assertion reminds me of the reply of the celebrated Mirabeau, in reference to one whom he feared, 'I stand in awe,' said he, 'of that man, for he believes every word that he says.' Now, such was our lamented Brother. He spoke not the word that he believed not—therefore, were his words living words, and had power—for they came home to our inner and better nature. He ever spoke what he thought, and he thought what his conscience made him feel to be true, and right, and just. No man, therefore, doubted him, no man distrusted him, no honest heart ever feared him, and no kind and good heart, that knew him, but loved him. Such was our lamented friend in my eyes; and in the course of an experience now not a short one, never have I met with a man who bore more visibly stamped upon him, what, if with reverence I may term Heaven's broad seal—the stamp of TRUTH.

As a Churchman—I have, perhaps, better right to speak, for on these points his course was open to all. Dr. Bayard was then, to use the good old set term, 'an old-fashioned Churchman.' He knew little of, and cared nothing for, novelties in religion. He was content to walk in the good old paths, and willing to follow apostles and martyrs, whithersover they led. He had little faith in a vague Christianity—the Gospel without the Church; and as little in those who set up individual fancies against the teaching of the Church Catholic. He was content both for doctrine and discipline to go back to the primitive age—to the '*first*' whom he therefore esteemed the *best* Teachers—to the early Fathers of the Christian Church, and in a later age—to the earlier Divines of the Reformed Church of England. Such, as we all know, was Dr. Bayard's Churchmanship, nor in the honesty of his belief could he abide the notion, much less approve it, of the Church being whatsoever man thinks fit to make it, or the ministry such as man may choose to originate, or the sacraments entrusted to it but barren memorials to operate on our human sympathies. Not such, Mr. Chairman, but on these points he was a Churchman of Bishop Hobart's stamp—a Churchman, I might say, after Bishop Hobart's own heart.

But the mention of this venerated name recalls what might well be termed a *trait* of Dr. Bayard's character. I mean his love, his reverence, his devotion, to the name, the fame, and the dear-bought influence of him from whose Episcopal hands he received that sacred deposit of power and grace—the Christian Ministry. We all know how sensitive he was on this point. Not a word, not a whisper, could arise that seemed to threaten Bishop Hobart's memory with insult, but what his heart, his tongue and pen were at once in arms. Aye, Mr. Chairman, and we have seen how effective too they were; we have seen recantations painfully wrung from those who counted themselves far wiser and stronger than our friend—exhibiting the noblest of all pictures unto man, the power of truth in giving vigor even to an ordinary arm, when wielded fearlessly for the defence of an injured brother.

I have said that, next to the primitive Church, Dr. Bayard looked for guidance, as we all do, to our mother Church, the Church of England. But in him it went beyond the ordinary. He loved that, our nursing mother, with no common filial love—as it may be too, he did the ancestral land it still blesses. To visit that land—to see that Church from which our own has been hewn—to gaze on the sacred monuments of our forefathers' munificent piety—the cathedrals and cloisters,

> Which the old Faith made there to stand:

to see her even in her present beleaguered state—struggling alike with foes and false friends—this was for years a passionate wish of his heart; and it is pleasing to think it was gratified, and that it disappointed him not. He saw, and gloried in seeing, not only what the Church of England once was, but what it even now is; and formed the acquaintance of many that realized, perhaps, his highest thoughts of her olden sons—the union of the scholar and the gentleman and the churchman, with the scriptural humble-minded Christian. Among others, by one of the first of her Bishops—the Bishop of London—was he kindly and respectfully received; and in one of his latest letters alludes to an engagement (whether of official or personal courtesy) he was about to fulfil with that dignitary, on his expected return to England.

But, in the heart of our lamented friend there was yet a dearer and deeper wish to be gratified by his travels. If, as an old-fashioned churchman he longed to tread the aisles of the cathedrals of England—as a tender-hearted Christian, and, it may be, one imaginatively susceptible, still more did he long to visit the Holy Land; to fill his eyes with gazing on the earthly Jerusalem; though now brought to bondage with her sons, yet still the sacred subject of Christian prayer and prophecy. He longed to tread the soil his Saviour trod, to walk in his steps in body as well as spirit, and to fill his soul with all its deepest spiritual thoughts, on the very hill of Calvary, whence first came, and alone can come, comfort to the mind that thinks those thoughts. How filled was his heart with this desire, is touchingly evinced by the text given by his Alexandrian friend of the last sermon he there wrote and preached: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." (Psalm cxxv. 2.)

Let no man, Mr. Chairman, venture to deride, under the name of enthusiasm, still less of superstition, such holy aspirations when awakened by the power of sympathy and the monuments of our historical faith. We are all familiar with the reproof of the great moralist. "I envy not," says Johnson, "the man whose patriotism is not awakened on the plains of Marathon, or whose piety does not grow warmer among the ruins of Iona." But what, I ask, are the claims of Marathon over the spirit, to those of Palestine? What the ruins of Iona to those of the Temple of Jerusalem? No, Mr. Chairman, I honor the man whose heart is filled with such burning thoughts as dwelt in that of my friend; and I envy the man unto whose lot it falls, like him, to be enabled to gratify them; still more, may I add, do I envy—not in malice, but love—the feelings which those sights must have brought forth in a heart so tremblingly alive to them. When I remember him in all his warmth and tenderness on occasions of minor excitement—how his eye and tongue, and swelling chest, would speak forth the throbbings of his heart, awakened by some touch of natural sorrow or generous indignation—in remembering this, what limit can I set in imagination when I picture him to myself on the sacred Mount of Calvary, gazing up at the not unseen Cross, and in thought transporting himself to the scene there enacted! what torrent of feeling can I but imagine must then have rushed in upon his ardent soul, relieved but by what, I doubt not, he there shed, an equal torrent of thankful tears.

Yes, Mr. Chairman, I envy him his feelings. I envy him his tears, and I envy not the man who makes light of such sensibilities. To him, I doubt not, they were blest, there and thereafter; and that when so soon afterwards called to yield up his spirit in solitariness and destitution—a stranger among strangers—that then he was tempest-tossed but by the waves of the restless ocean—that his spirit was at peace, and that among its most peaceful and happy thoughts were those deep imaginings of a present crucified Saviour, which the hill of Calvary had, with burning tears, awakened.—But I must not further trespass on your time.

To his dearest wish—"the intense desire" that sent him on his way, feeble and fever stricken—the desire of home and country and friends—and the duties of life that were moret han life, to this—under a wise but mysterious Providence, no answering fulfilment was given. He lies, as already said, on a foreign shore, and in the burial place of strangers, but not forgotten nor unwept, as this night exhibits, at home and among his kindred both in flesh and spirit—those who knew best his virtues, and feel most his loss.

The lesson the news impressed on his Egyptian host, let it deepen also upon us: "Being dead," says he, "he yet speaketh to me—be thou also ready."

Hard, my friends, is it, to poor sinful humanity, to bear as it ought its last sad burthen—a sick and dying bed. God grant we be not tried with it as our friend was, far from home and the covenanted consolations of our faith; but God grant too, that, like him, we may be prepared for it, whether it come in the tempest or in the calm of life, at home or abroad.

He then read the Report of the Committee, as follows:

The undersigned Committee, appointed by the Bishop, with a view to draft and report suitable resolutions to be submitted to the meeting called, of clergy and various church societies, of which the late Rev. Dr. Bayard was a member, for the adoption of such proper marks of respect to his memory as they might deem advisable, do report the following resolutions for the approbation of such meeting:

1. *Resolved*, That we have heard with sincere sorrow of the decease abroad of our beloved brother, and highly respected associate, the Rev. Lewis P. Bayard, D. D., and that we deeply sympathize with the Church in this diocese, in the loss of a faithful and zealous son, and more especially with the Parish of St. Clement's in this city, in this sudden and unlooked for removal of their affectionate and devoted Rector and Pastor.

2. *Resolved*, That as representatives of the various incorporations, and other Church societies, of which our lamented friend and brother was a faithful and influential member, we would hereby express to the Church at large our sense of the value of his services as a member of the same; and also of his virtues as a man, and his example as a churchman and a Christian.

3. *Resolved*, That in a deep sense of the bereavment sustained by his afflicted family, we hereby tender to them the expression of our sincerest sympathy and condolence, commending them in their sorrows to that all-gracious Being who visits not in judgment, but in mercy; and whose especial promise it is, that He will be "a Father to the fatherless, and a Husband to the widow."

4. *Resolved*, in further manifestation of these our feelings, that a copy of the above resolutions be respectfully transmitted, by the Secretary of this meeting, to his afflicted family, to the Vestry of St. Clement's Church, to the Secretaries of the various incorporations and other Church societies here represented, and to the Editors of the Church papers in this diocese, with a view to their early insertion in the same.

St. John's Chapel School Room, 28th Dec., 1840.

Wm. Berrian,
John M'Vickar,
Floyd Smith.

The above resolutions, having been seconded by Mr. Floyd Smith—on rising, he made substantially the following remarks:

I know not, Mr. President, that any one among my lay brethren, here assembled, can more properly claim the melancholly privilege of seconding the resolutions now offered for the consideration of this meeting, than myself. Having been long and intimately acquainted with the deceased—on terms of famillar personal friendship—and for a long series of years most intimately and confidentially associated with him in the business of the various societies, associations, and corporations here assembled, by their respective representatives;—none, I am persuaded, knew him better, or can more fully appreciate the solid and sterling worth of our deceased friend. I knew him well, and loved him much. When the melancholly intelligence of his death was announced in St. Peter's Church, on the Sunday before the last, by its worthy Rector, the Rev. Dr. Smith, it was done in a manner calculated in itself to move and excite the Christian sympathies of the congregation. A family in deep affliction desired the prayers of the Church—their beloved head—their affectionate and devoted husband and father—had sickened and died in a foreign land—far removed from the sympathies, and kind attentions of family and friends—while on his return to that family and those friends—an event by which the Church in this Diocese has been deprived of a faithful son, and its ministry of a devoted, affectionate, and well-beloved brother, the Rev. Dr. Bayard. Oh, Sir, up to the moment of pronouncing the name, that of my valued friend Dr. Bayard, never came into my mind. My sympathies were running out, I know not whither—but what a revulsion! Most truly can I say, Sir—that never—no never—since the death of our late lamented, and never to be forgotten diocesan, Bishop Hobart, did such a torrent of emotion—such a flood of feeling overwhelm my heart—until then I knew not how much, how deeply and sincerely I was attached to him. I think, Sir, I may say with truth, that it was perhaps more my privilege to be frequently and most intimately associated with our deceased friend, than any othe lay gentleman belonging to our different societies and associations. Often have I acted with him on special occasions—on committees to which had been referred the consideration of subjects and business involving sound Church principles, and pure Christian doctrine—and most truly can I say, Mr. President, that on no such occasion have I ever found him untrue or unfaithful in either of those particulars—let him once be fully satisfied of the truth or justness of any proposition, tested by the sound and evangelical principles of the Church, and no man proceeded in his course of duty with more unflinching firmness—more undeviating consistency—with more honesty and directness of purpose. Thus honest, frank, and sincere, he could not fail, and sir, he did not fail, to secure to himself my warmest friendship, my highest regard, my most cordial esteem, for the Christian simplicity, and moral integrity of his character. But I will not attempt to sketch the character of the deceased: my worthy friend Dr. M'Vickar, in the remarks with which he has favored the meeting—has presented a portrait so true and faithful, not only in its general outlines, but so strikingly and minutely just and accurate in the delineation of every feature thereof—that the attempt on my part would be presumptuous, and would but mar the beauty of the delightful picture he has drawn, with the admirable skill and ability of a master's hand. I will not, therefore, be thus presumptuous.

Well do I know, Mr. President, that in seconding the resolutions now submitted to the meeting, I do but perform an ordinary and formal duty—a duty required by the orderly usages of business. But, Sir, if when you put the ordinary question required by the same usage, are these resolutions seconded? could you have read the hearts of those present, you would have found there, a warm, spontaneous and unanimous affirmative response, gushing up in each and every one of them—for they too, the persons here present—have known him long—esteemed him highly—loved him well—and have been for many years associated with him in carrying forward the benevolent designs of our institutions, and of promoting, through their agency and instrumentality the great interests of the Church, and of the Christiain religion, which in the judgment of our deceased friend were ever inseparably connected with the Church. From the expression of that warm response, by the unanimous adoption of the resolutions, I will not longer detain them.

The resolutions were passed *unanimously.*

The meeting then having united in singing the 124th hymn, joined the Bishop in prayer, and received his benediction.

Adjourned, *sine die.*

Benjamin T. Onderdonk, *Chairman.*

Attest,
John Stearns, *Secretary.*

We are desired to state, that the Bishop will preach the Funeral Sermon on the event of the Rev. Dr. Bayard's death, in St. Clement's Church, Amity-street, on Sunday next, the 3d of January, in the *forenoon.*

A notice of several pamphlets, and new works, which we had hoped to give in the present number, is necessarily deferred.

Ranke's History of the Popes.—"The title," says Miss Austin, the accomplished translator of this work, "does not appear to me to represent accurately the subject of the book, which is not so much a history of the Popes, as a history of the great struggle between Catholicism and Protestantism, between authority and innovation, in which the popes were indeed actors, but generally rather as the servants than the rulers of events."

We quote this remark not only for its truth, but in order to justify the attention which we propose to devote to the work. "Its chief interest lies in the solution which it affords of the greatest problem of modern history;" the regeneration of Catholicism and the subsequent relapse of Protestantism.

The first book contains a brief sketch of the establishment of Christianity, and the rise and growth of the Papacy. It describes also the effects of the secular spirit which overspread the Church in the latter part of the fifteenth and the beginning of the sixteenth century, and the incipient opposition which was shown to the papacy in Germany, and concludes with a description of the political state of Europe in the time of Leo X., and a picture of the degeneracy which prevailed in Rome during his pontificate and that of his immediate successors, Adrian VI. and Clement VII.

The title of the second book is sufficiently expressive, "Beginning of the Regeneration of Catholicism;" and its first chapter, which is one of unusual interest, we quote entire.

The length of the present extract compels us to postpone to another occasion some remarks which we wish to offer in relation to the general character of the work and the interesting subject of which it treats.

"OPINIONS CURRENT IN ITALY ANALOGOUS WITH PROTESTANTISM.

"Literary associations exercised an incalculable influence on the developement of science and art in Italy. They assembled, here around a prince, there around a distinguished man of letters, or even an opulent private person of literary tastes, and sometimes were composed of individuals meeting together on free and equal terms. They were generally most beneficial, when they arose spontaneously and without formal plan, out of the immediate exigencies of the times. We follow their traces with pleasure.

"At the same moment that the spread of Protestantism agitated Germany, literary societies, assuming a religious color, arose in Italy.

"Under Leo X., the tone of good society had become sceptical and anti-Christian, but a re-action now took place in the minds of some of the most intelligent men,—in those who partook of the refinement of their age without being corrupted by it. It was natural that they should congregate together. The human mind needs, or, at least, delights in the support of assent; but this sympathy is indispensable in religious opinions, which are based on the profoundest community of sentiment.

"Even in Leo's time, we find mention of an oratory of Divine Love, which a few distinguished men of Rome had established for their common edification. In the Church of San Silvestro and Sta. Dorotea, in the Trastevere, not far from the spot where St. Peter was thought to have lived, and to have presided over the first meetings of Christians, they assembled for divine worship, preaching and spiritual exercises. They met to the number of fifty or sixty. Contarini, Sadolet, Giberto, Caraffa, all of whom afterwards became cardinals; Gaetano da Thiene, who was canonized; Lippomano, a theological writer of great reputation and influence, and some other celebrated men, were amongst them.—Girolamo Bathi, the priest of that church, served as a centre of the circle.

"It might readily be inferred from the place of these meetings, that the tendency of them was far from being contrary to Protestantism; they were indeed prompted by a very kindred spirit. They arose from the same strong desire to oppose some resistance to the common degeneracy. They were composed of men who subsequently exhibited great divergency of views; at that time indeed, they concurred in one general tone of thought and feeling, but the distinct tendencies of their minds soon began to show themselves.

"A few years later we meet again with a part of this Roman society in Venice.

"Rome had been sacked, Florence conquered; Milan had constantly been the theatre of war. In this universal ruin, Venice had remained untouched by the foreigner or the soldier. She was regarded by all as the city of refuge. Thither flocked the dispersed literati of Rome, and the patriots of Florence, against whom the gates of their native city were closed forever. Among the latter, particularly, as we learn from the testimony of Nardi, the historian, and of Brucciöli, the translator of the Bible, there arose a very strong spirit of devotion, in which the influence of the doctrines of Savonarola was still perceptible. Other fugitives, as for example, Reginald Pole, who had left England to escape from the innovations of Henry VIII., shared in these sentiments. They found a ready welcome from their Venitian hosts.

"At the house of Pietro Bembo, in Padua, which was open to all comers, the conversation fell chiefly on philological subjects, such as Ciceronian Latin.—But the questions discussed at the house of the learned and sagacious Gregorio Cortese, the abbot of San Giorgio Maggione, at Venice, were of a deeper nature. Bruccioli lays the scene of some of his dialogues in the groves and thickets of San Giorgio.

"Not far from Treviso was a villa called Treville, inhabited by Lingi Priuli. He was a specimen of the genuine accomplished Venitian, such as we still occasionally meet, full of calm susceptibility to true and noble sentiments, and to disinterested friendship. The society that assembled around him, was chiefly occupied with theological studies and discourse.—There was the Benedictine, Marco of Padua, a man of the profoundest piety, probably he, from whom Pole declared he had imbibed spiritual nutriment.—There was also, he who may be esteemed the chief of all, Gasper Contarini, of whom Pole said, that he was ignorant of nothing that the human mind could discover by its own research, or that divine grace had revealed; and that he crowned his knowledge with virtue.

"If we inquire what was the faith which chiefly inspired these men, we shall find that the main article of it was, that same doctrine of justification which, as preached by Luther, had given rise to the whole Protestant movement. Contarini wrote a treatise upon it, of which Pole speaks in the highest praise. 'You have brought to light the jewel,' says he, 'which the Church kept half concealed.' Pole himself, was of opinion that Scripture, taken in its profoundest context, preaches nothing but this doctrine. He esteems his friend happy in that he had been the first to promulgate 'this holy, fruitful, indispensable truth.' The circle of friends to whom he attached himself, included M. A. Flamino, who lived for a time with Pole, and whom Contarini wished to take with him to Germany. We see in the following passage, how distinctly he taught this doctrine. 'The Gospel,' says he in one of his letters, 'is no other than the blessed tidings, that the only begotten Son of God, clad in our flesh, hath made satisfaction for us, to the justice of the Eternal Father. He who believes this, enters into the kingdom of God; he enjoys the universal pardon: from a carnal, he becomes a spiritual creature; from a child of wrath, a child of grace; he lives in a sweet peace of conscience.'

"It is hardly possible to use language of more orthodox Lutheranism.

"This belief spread like a literary tendency or opinion, over a great part of Italy.

"It is, however, remarkable, how suddenly the dispute concerning an opinion which had previously excited little attention, called forth the activity of all minds, and continued to occupy them for a century. In the sixteenth century, the doctrine of justification gave rise to the greatest agitations, divisions, and even revolutions. It seems, indeed, that the tendency of all minds to busy themselves with so transcendental a question,—a question regarding the profoundest mysteries of the immediate relation between God and man,—arose in contrast to the worldliness which had insinuated itself into the whole institution of the Church, and had led to a complete oblivion of that relation.

"Even in the gay and voluptuous Naples, it was agitated by Juan Valdez, a Spaniard, Secretary to the Viceroy. The writings of Valdez are unfortunately entirely lost, but we can gather very precise evidence of their nature and contents, from the objections of his opponents.

"About the year fifteen hundred and forty, a little book was published, called 'Of the benefits of the death of Christ,' which, as a decree of the inquisition expresses it, treated in an insinuating manner of Justification, depreciated works and meritorious acts, ascribed all merit to faith alone, and, as this was the very point which was at that time a stumbling-block to many prelates and monks, obtained extraordinary circulation.

"Frequent researches have been made as to the author of this book. The decree in question distinctly points him out. 'It was,' we learn, 'a monk of San Severino, a pupil of Valdez. Flaminio revised it.'

"The book is thus attributed to a scholar and a friend of Valdez. It had incredible success, and rendered the doctrine of justification, for a time, popular in Italy. Valdez was not, however, exclusively occupied with theological pursuits, as he then filled an important civil post. He founded no sect; the book was a fruit of a liberal study of Christianity.—His friends dwelt with delight on the days they had enjoyed with him at the Chiaja and at the Posilippo, in that exquisite region, 'where nature rejoices in her splendor and smiles at her own beauty.' Valdez was gentle, agreeable, and not without considerable reach of mind. 'A portion of his soul sufficed,' says one of his friends, 'to animate his frail and attenuated body; the larger part of his clear untroubled intellect was ever raised aloft in the contemplation of truth.'

"Valdez possessed an extraordinary influence over the nobility and learned men of Naples. The women, also, took a lively share in speculations which employed both the intellect and the religious affections.

"Among them, was Vittoria Colonna, who, after the death of her husband, Pescara, devoted herself entirely to study. Her poems, as well as her letters, breathe intuitive moral sense, and unaffected piety. How beautifully does she console a friend for the loss of her brother, 'whose serene spirit had entered into eternal peace; she ought not to lament, since she could now converse with him; his abscences, once so frequent, could no longer hinder her being understood by him.'

"Pole and Contarini were among her most intimate friends. I am not disposed to believe that she addicted herself to the spiritual exercises of a monastic sort; at least Aretino writes to her with great naivette, 'that it was certainly not her opinion that the muteness of the tongue, or the casting down of the eyes, or the coarse garment, availed any thing, but the pure soul.'

"The house of Colonna generally, and more especially Vespasiano, Duke of Palliano, and his wife, Giulia Gonzaga—the same who was reputed the most beautiful woman of Italy—were favorable to these religious opinions; one of Valdez's books was dedicated to Giulia.

"The new doctrine had likewise made its way with extraordinary rapidity among the middle classes. The decree of the inquisition which reckons three thousand schoolmasters as adherents of it, seems like an exaggeration; but supposing the number to be smaller, how great must have been its influence on youth, and on the mass of the people!

"The acceptance which these opinions found in Modena was scarcely less cordial. They were favored by the bishop himself, Morone, an intimate friend of Pole and Contarini. The book 'Of the benefits of the death of Christ,' was printed and distributed at his express commands, and his chaplain, Don Girolamo da Modena, was the president of an academy in which the same principles were taught. Writers have from time to time spoken of the Protestants of Italy, and we have already mentioned several names which are to be found in the list of them.

"It is indisputable that some articles of the faith which pervaded Germany, had taken root in the minds of these men; that they sought to establish their creed on the evidence of Scripture, and, in the article of justification, approached very near to the Lutheran doctrine. But they cannot be said to have concurred in it on all points; the unity of the Church, and the reverence for the pope, were too deeply imprinted on their minds, and too many a Catholic rite and usage was intimately bound up with the national character, for them to be lightly and suddenly renounced.

Flaminio wrote an exposition of the Psalms, the dogmatic contents of which have been approved by many Protestant writers; but even to this he prefixed a dedication in which he called the pope the watchman and prince of all holiness, the vicegerent of God upon earth.

"Giovan Battista Zolengo ascribes justification to grace alone; he even speaks of the utility of sin, which is not far removed from the hurtfulness of good works. He declaims vehemently against confidence in fasts, frequent prayers, masses and confessions, and even against the priesthood itself, the tonsure and the mitre. Nevertheless, he died quietly in his sixtieth year, in the same Benedictine convent which had witnessed his vows in the sixteenth.

"The sentiments of Bernardino Ochino were, for a long time, nearly the same. If we believe his own words, it was 'a profound longing after the heavenly paradise, to be obtained through divine grace,' which first led him to be a Franciscan.

"His zeal was so sincere and intense that he soon passed on to the more severe discipline of the Capuchins.

"In the third, and again in the fourth chapter of this order, he was elected its general, an office which he held with the greatest approbation. His life was one of the utmost austerity. He always went on foot, slept upon his cloak, and never drank wine; he most earnestly inculcated the rule of poverty upon others also, as the most efficacious means of attaining to the perfection of the Gospel; yet he was gradually convinced of the doctrine of justification through grace, and adopted it with fervor. He preached it with the utmost earnestness in the confessional and in the pulpit. 'I opened my heart to him,' says Bembo, 'as I would do to Christ himself; it seemed to me that I had never beheld a holier man.' Whole cities thronged to hear his preaching; the churches were too small to contain the numbers that flocked to them; the learned and ignorant, each sex and every age, went away edified. His coarse clothing, his beard floating upon his breast, his gray hair, his pale emaciated countenance, and the feebleness occasioned by his obstinate fasting, gave him the aspect and expression of a saint.

"And thus opinions analogous to those of the schismatics of Germany, existed in the bosom of Catholicism, though they never led their adherents to overleap the pale of the Church. The Italian innovation did not engage in any direct conflict with the priestly or monastic spirit and practices; they were far from attacking the supremacy of the pope. How was it possible, for example, that Pole should not adhere to it, after fleeing from England that he might not be compelled to pay homage to his king as head of the English Church? They thought as Ottonel Vida, a pupil of Vergerios, declares to his master, that 'in the Christian Church each had his office; on the bishop devolved the care of the souls of his diocese, whom he was bound to guard from the snares of the world and the evil one; the metropolitan was to watch vigilantly that the bishops resided in their dioceses; the metropolitans, again, were subject to the pope, to whom was committed the universal direction of the Church, which it was his duty to govern with the aid of the Holy Ghost. Every man should be watchful in his vocation.' The men of whom we are speaking regarded a separation from the Church as the greatest possible evil. Isidorio Clario, who, by the aid of Protestant labors, corrected the Vulgate, and wrote an introduction to it, which was subjected to an expurgation, warned the Protestants against such a project in a work written expressly with that view. 'No corruption,' says he, 'can be so great as to justify a defection from the sacred union. Would it not be better that every one should endeavor to reform what exists, than to make uncertain and dangerous experiments in constructing something new? They would do well to turn all their thoughts to the improvement of the old institution, and to the cure of its defects.'

"Under these modifications, there were a great number of adherents of the new doctrine in Italy. Antonio dei Pagliaricci of Siena, who was even reputed the author of the book 'Of the Benefits of the Death of Christ;' Carnesecchi of Florence, who was mentioned as an adherent and propagator of that book; Giovan Battista Rotto of Bologna, who enjoyed the protection of Morone, Pole, Vittoria Colonna, and found means to give pecuniary assistance to the poor and obscure among his followers; Fra Antonio of Volterra, and some distinguished man in almost every city of Italy, joined themselves to their body. The opinions which agitated the country from one end to the other, through all classes of society, were purely and decidedly religious; but moderated on the subject of ecclesiastic reform by the influence which the Church of Rome was so well calculated to exercise over the imaginations and affections of the Italian people."

The Rev. William C. Cooley has been compelled, on account of ill health, to relinquish his duties as Rector of the church at Peekskill, for the present, and has gone to the South to spend the winter.

☞ Bishop Onderdonk's third Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening, January 3. Service to begin at 7 o'clock.

☞ The Panorama of Rome and Bay of Islands will close on the 16th inst. We advise all who have not seen it, to embrace the opportunity.

TO CORRESPONDENTS.

The communication of "The Missionary at Nantucket," is in type, but unavoidably crowded out.

"A High Churchman," (in reply to "Cam,") in our next.

⁂ The Secretary of the Diocesan Convention, acknowledges the receipt of a valuable volume of Journals, from the Rev. Dr. Upfold, and of a parcel of the same from the Hon. Gulian C. Verplanck; also, of a copy of the Journal for 1826, from the Rev. Hiram Jelliff.

New York, Dec. 29, 1840.

OBITUARY.

Died in this village on Saturday evening last, after a short and painful illness, Frederick Knox Hyslop, in the 14th year of his age, son of Robert Hyslop, Esq., of New York. He was attacked with acute rheumatism on the 3d inst., which subsequently seized upon vital structures, and terminated his existence.

Seldom has it come within our province to record a more afflicting dispensation of providence than this—seldom have we seen a more promising lad yield up his spirit "to Him who gave it." One incident connected with his illness, is peculiarly touching. The day of his decease, while perfectly conscious of approaching dissolution, he requested of his friend and tutor, the Rev. Mr. Erast, to call into the room his school-mates, each of whom in turn received his parting kiss and farewell—the most touching farewell that it is possible for us to conceive,—the last sad good-bye of a lad whose modest, urbane, and gentlemanly demeanor were beyond his years; and who, by many commendable traits, had peculiarly endeared himself to his class-mates, to his tutor, and to all who knew him.

If any thing could alleviate the painful emotions which cannot but ensue to his relatives; or detract from the grief of losing a son without the blessed privilege of ministering to his afflictions; it would be in the reflection that a more than mother's care, and a mother's kindness were bestowed upon him by the excellent family who were his constant attendants.—*Batavia Spirit of the Times*

His remains were brought to this city on the 24th, and interred in the family vault on the 26th ult.

CALENDAR.

JANUARY.

3. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24 Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and Matthias the Apostle.
28. First Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. First Sunday after Christmas, and Festival of St. John the Evangelist, December 27, confirmed 7 in St Mary's Church.

Rt. Rev. Bishop H. U. Onderdonk's Appointments for Confirmation in Philadelphia.

Gloria Dei,	Sunday,	Feb. 14th,	Morning
St. Thomas',	"	" "	Afternoon
All Saint',	"	" 21st,	Morning
St. Mark's,	"	" "	Evening
Ascension,	"	" 28th,	Morning
Evangelists,	"	" "	Evening

Appointments in Pennsylvania.

Easton,	Sunday,	Jan. 31st	
Concord,	"	April 25th,	Morning

Bishop Onderdonk's Appointments in Delaware.

Wilmington,	Trinity Sunday,	Jan. 24th,	Morning
Do. St. Andrew's,	"	"	Evening
Newcastle,	"	April 18th,	Morning
Staunton,	"	"	Afternoon
Grace Church,	"	" 25th	Do.

NOTICES.

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.

Nov 21—5t

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a tried friend in Woodbridge, N J, $5. By Swords, Stanford & Co—from Mrs M $10; from "*Old Friends,*" for the purchase of rice, $15.

N. B. Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary. Lot Jones,

Dec. 29, 1840. 192 Allen street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 23d instant, has received the following contributions, viz.

By the hands of the Rev T W Coit, D D, Rector, received from Trinity Church, New Rochelle, N Y, $81—of which $26 are for the use of Bishop Chase as he sees fit—$81. By the hands of the Rev J H Price, Rector, a collection in St Stephen's Church, New York, on the 21st December—of which $20 are to be paid over to Bishop McCoskry—$30 25. By the hands of the Rev M H Henderson, Rector, a collection in Trinity Church, Newark, New Jersey, being a Christmas offering, $37. By the hands of Francis Hoskin, Esq, Treasurer, the third quarterly instalment of $5000 pledged to the Domestic and Foreign Missions one half to each Committee, $625. By the hands of the Rev Dr Carmichael, collection in St George's Church, Hempstead, New York, on Thanksgiving Day, $11 50. By the hands of the Rev G Emlen Hare, collection in Trinity Church, Princeton N Jersey, for missions under Bishops Polk and Kemper, $40. By the hands of the Rev Dr Anthon, a collection made in St Mark's Church in the Bowery, New York, for Domestic Missions, on December 25, 1840, $285 By the hands of the Rev Dr Reed, a collection in Christ Church, Poughkeepsie. New York, to the fund of General Home Missions, $25 06. By the hands of the Rev Dr Crocker, part of contribution of St John's Church, Providence, R Island, $245 25. By the hands of Rev H W Lee, Rector, a contribution from Christ Church, Springfield, Mass, $5 By the hands of the Rev J Peterkin, Rector, a contribution from St Andrew's Church, Clear Spring, Md, a diocesan missionary station, $5. By the hands of S J Todd, Esq, in a letter from the Rev Horace Stringfellow, Rector, collection in Trinity Chbrch, Washington, D C, on Christmas day, 1840, $135 78—by the same hands, from a few members of the same church, for Jubilee College, $21 50—in all $157 28. From friends to Domestic Missions, Gulf Mills, Pa, $9. By the hands of P Spader, Esq, collection in Christ Church, New Brunswick, N J, Christmas day, 1840, $21 50. From "An Episcopalian," in a letter post marked Utica, $5. Total, $1852 84.

James Swords, Treasurer.

December 30, 1840.

P. S.—The following is a copy of the letter inclosing the last of the above contributions:

"James Swords, Esq.: Sir—To every true lover of the Church the statement of the Domestic Committee, in the last number of the Spirit of Missions, must be a source of mingled grief and mortification.

To aid in removing so lamentable a state of things, no offering, however humble, can be unacceptable. The subscriber, therefore, most gladly contributes her mite, with but one regret, that her ability so far falls short of her inclination. An Episcopalian."

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Wm M "A Christmas offering" for Education Fund, $10, and for Missionary Fund, $10. From St John's Church, Troy, Rev Richard Cox, Rector, collection for Missionary Fund, $12. From annual subscribers, $8. Total amount, $40.

C. N. S. Rowland, Treasurer,

Dec. 30, 1840. 55 Water street.

CITY MISSION.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums:

From David H Hoyt, $15. From Rev J H Taylor, D D, a collection in Grace Church on Christmas day, $300. Total, $315.

Lewis Phillips, at the Howard Ins. Co.,

Dec. 30, 1840. 54 Wall street.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From "A member of St John's chapel," a donation, $20; Thomas Otis, esq, $10; collection in All Saints' ch, Rev B I Haight, rector, $60; annual subscribers, $16; "A Christmas Offering" from a member of St John's chapel, $10; from Rev Wm C Cooley, for Prayer books sold, $5 40. Total, $121 40.

Donations and Subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

New York, Dec. 31, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From "A member of St John's chapel," donation, $10; annual subscribers, $8; "A Christmas Offering," from a member of St John's chapel, $10; Rev J D Carder, donation, $3. Total, $36.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann-street, by
Thomas C. Butler, Agent.

Dec. 31, 1840.

UNION DEPOSITORY,
28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Dec. 31, from the following individuals, viz.

To J Van Rensselaer, Hudson; Belknap & Hamersly, Hartford, Con; Rev G E Hare, Princeton, N J, with remit; R T Thorn, Fredericksburg, Va, with remit; R S H George, Phil, 6 letters; Rev W James Clark, Berlin, Md; S Babcock, New Haven, Con; P M, at Walton, with remit; Rev A E Ford, Key West, Fa, with remit.

Packages have been forwarded from the Depository during the fortnight ending Dec. 31st, as follows:

To Belknap & Hamersly, Hartford, Con, per steamer New York; to R S H George, Phil, 3 packages per Union Line; to S Babcock, New Haven, Con, per steamer New Haven; to Rev A E Ford, care of F A Browne, Key West, Fa, one package sent to W Wyllis Batts.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A Week in the New Year, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

The Holy Child of Nazareth.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

Sketches and Stories for Young Children 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent,
Dec.26—tf Union Depository, 28 Ann St.

INSTRUCTION.

WANTED, a situation either as Private Instructor, or in connection with some Seminary in this city, where either his whole time or a fraction of it would be required. The applicant brings the testimonies of successful experience,—is a graduate of Union College, expects to devote years to this employment. Refers to Rev. F. L. Hawks, D. D., Rev. J. W. Brown, Flushing, L. I., and Dr. John Francis, New York.

Address S. S. N. through the city Post Office.
New York, Dec. 12, 1840—tf

EPISCOPAL PRAYER BOOKS,
Superbly Bound.

THE Publishers have on hand a few copies of their edition of the "Book of Common Prayer," bound expressly for exhibition at the late Fair of the American Institute, viz: in super extra morocco, gilt, with silk linings and morocco joints, three sizes, viz: 12, 18 and 24mo. Printed from new stereotype plates, in single columns, on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread.—They are a very splendid article for presents for the coming holidays.

A small number of each size have *silver clasps.*

H. & S. RAYNOR, Publishers,
Dec 19—3tif No. 76 Bowery.

BOOKS FOR CHRISTMAS AND NEW YEAR.

ALL the English and American Annuals published for 1841, with various Religious and Standard works in fine bindings. A very large assortment of books for children, together with Games, Puzzles, and Fancy Articles, suitable for Holiday Presents. For sale at H. & S. RAYNOR'S Bookstore,
Dec.19—3tif 76 Bowery.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A NEW AND BEAUTIFUL VOLUME OF SACRED POETRY.

D. APPLETON & CO., 200 BROADWAY,
Will publish early in the coming week,

THOUGHTS IN PAST YEARS, by the author of the '*Cathedral.*' 1 vol.

There can be no more appropriate or beautiful volume, as a Christmas or New Year's present, than these delightful "*Thoughts in past years.*"

D. A. & Co., have just published the interesting volume by Mary Howitt, entitled "Sowing and Reaping" gilt extra.

Dec 19.

18mo RUBRICATED COMMON PRAYER BOOK.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Presbyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra gilt very appropriate for a holiday gift, as there is a rich presentation plate in front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by

GEORGE MILLER,
Nov 28 -tJan 2. 647 Broadway.

TWO LADIES, lately arrived from England, are desirous of employment as Instructresses; they are proficient in Music and Drawing, and conversant with every branch of a solid and genteel education.—They will be happy to attend schools in New York and its immediate neighborhood; or to give lessons either at the houses of their pupils, or at their own rooms. The elder has been engaged in the Vice-Chancellor's family at Oxford, and both are permitted to refer to the following gentlemen in New York:

The Right Rev. Benjamin T. Onderdonk, D. D.; Bishop of New York; the Rev. William Berrian, D. D., the Rev. Manton Eastburn, D. D; the Rev. Edward Y. Higbee; the Rev. James Milnor, D. D.; the Rev. Joseph H. Price; the Rev. Samuel Seabury, D. D.; the Rev. Thomas H Taylor, D. D.; the Rev. Jonathan M. Wainwright, D. D.; James B. Elliman, Esq.; John H. Hicks, Esq.; John Smith Rogers, M. D.; and Messrs. Swords, Stanford & Co., from whom further information may be obtained.

469 Broadway. Nov. 28—tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

POETRY.

For the Churchman.

The following lines, by the Rev. William Croswell, are taken from "Keble's Christian Year." The publication of them at this season, would no doubt be gratifying to the readers of the Churchman.

G.

ADVENT.

"Rejoice in the LORD alway; and again I say, Rejoice. The LORD is at hand."

Now gird your patient loins again,
 Your wasting torches trim!
The Chief of all the sons of men,
 Who will not welcome him?
Rejoice, the hour is near! At length
 The Journeyer on his way
Comes in the greatness of his strength,
 To keep his holy day.

With cheerful hymns and garlands sweet
 Along his wintry road,
Conduct him to his green retreat,
 His sheltered safe abode;
Fill all his court with sacred songs,
 And from the temple wall
Wave verdure o'er the joyful throngs
 That crowd his festival.

And still more greenly in the mind
 Store up the hopes sublime,
Which then were born for all mankind,
 So blessed was the time;
And underneath these hallowed eaves,
 A Saviour will be born
In every heart that him receives
 On his triumphal morn.

For the Churchman.

SELECTIONS FROM ANCIENT RELIGIOUS POETRY.

"NIGHT SHOWETH KNOWLEDGE."

W. HABINGDON.

When I survey the bright
Celestial sphere,
So rich with jewels hung, that night
Doth like an Ethiop bride appear;

My soul her wings doth spread,
And heavenward flies,
The Almighty's mysteries to read
In the large volumes of the skies.

For the bright firmament
Shoots forth no flame
So silent, but is eloquent
In speaking the Creator's name.

No unregarded star
Contracts its light
Into so small a character,
Removed far from our human sight;

But if we steadfast look,
We shall discern
In it, as in some holy book,
How man may heavenly knowledge learn.

It tells the conqueror,
That far-stretched power,
Which his proud dangers traffic for,
Is but the triumph of an hour.

That from the farthest north,
Some nation may
Yet undiscovered issue forth,
And o'er his new-got conquest sway.

Some nation, yet shut in
With hills of ice,
May be let out to scourge his sin,
Till they shall equal him in vice.

And then they likewise shall
Their ruin have;
For as yourselves your empires fall,
And every kingdom hath a grave.

Thus those celestial fires,
Though seeming mute,
The fallacy of our desires,
And all the pride of life, confute.

For they have watched since first
The world had birth;
And found sin in itself accurst,
And nothing permanent on earth.

MADRIGAL ON SHORTNESS OF LIFE.

DRUMMOND, OF HAWTHORNDEN. Died 1649.

This life, which seems so fair,
Is like a bubble blown up in the air,
By sporting children's breath,
Who chase it every where,
And strive who can most motion it bequeath:
And though it sometimes seem of its own might,
Like to an eye of gold, to be fixed there,
And firm to hover in that empty height,
That only is because it is so light;
But in that pomp it doth not long appear:
For when 'tis most admired in a thought,
Because it erst was nought, it turns to nought.

LIFE.

BISHOP KING, OF CHICHESTER.

Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind which chafes the flood,
Or bubbles which on water stood,—
Even such is man, whose borrowed light
Is straight called in, and paid to night.
The wind blows out; the bubble dies;
The spring entombed in autumn lies.
The dew dries up, the star is shot;
The flight is past—and man forgot.

CHRISTMAS CAROLS.

From a London publication, entitled "Christmas Carols, or Sacred Songs, suited to our Lord's Nativity."

CAROL V.

THE VIRGIN AND CHILD.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.—Matt. i. 22, 23.

How blest with more than woman's bliss was she, the espoused maid,
And Virgin Mother, when she saw upon her bosom laid
Her new-born babe, and gazed on him with meek adoring eye,
His Sire the Holy Spirit's might, the power of GOD Most High.

Methinks I see thee, Mary, look on him with fixed gaze,
And ponder in thy secret heart the Almighty Father's ways;
As to thy thoughts in contrast strong the past and present rise,
The glory whence thy infant came, the stable where he lies.

Strange scene, whereon the angel hosts with ecstasy may look,
That He the Son of GOD should thus an earthly mother brook:
That He his Father's throne should leave of Majesty on high,
And on an humble mother's lap a feeble infant lie:

That whom the heaven and heaven of heavens of late could not contain,
A homely manger now should hold, and swaddling bands restrain!
And lowing kine and bleating sheep salute his infant ear,
Which wont the gratulating songs of angel harps to hear!

O sign, defying human thought, and scorning human aid,
That GOD should thus send forth his Son, of thee, a woman, made!
Yet, ages since, his seer foretold that Son with us should dwell,
The offspring of a virgin pure, the blest Emmanuel:

And thou hast heard the angel's tongue the wondrous sign renew,
And bowed thee to the will supreme, and known the promise true;
What time he brought, with words of peace, the mandate from the sky,
And hailed the mother of thy LORD, his Sire the Power on high.

Fit birth for him, who, when with GOD and man in favor grown,
His Father's glory shall display, his Father's and his own,
When at his will the crystal stream to generous wine shall turn,
And from his lips the astonished poor GOD's glorious Gospel learn;

When the blind eye unclosed shall see its great Restorer near,
And the dumb tongue his praise proclaim, the ear that heard not hear;
The leprous taint be cleansed, and death beneath his feet be trod,
And suppliant fiends their prey release, and own the Son of GOD.

O Mary, virgin mother blest, what rapture shall be thine,
Thus in thy child to see fulfilled each heaven-appointed sign!
And though a sword thy bosom pierce amid the mighty woes,
Which o'er thy loved, thy worshipped Son, in gloom sepulchral close:

'Twill glad thy soul to know that He, the offspring of thy womb,
Thy Saviour, Mary, and thy LORD, hath burst the rock-hewn tomb,
And soared his heritage to claim high o'er the realms of light,
The bosom of his Father's love, the right hand of his might.

But hold! thy infant sleeps, and thou, beside the holy Child,
Take thou thy slumber, maiden meek, blest mother undefiled,
Sleep thou, while angels wake around, and, conscious whom they tend,
With folded wings and shaded eyes in sign of worship bend.

CAROL VI.

THE ANGEL OF THE LORD.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.
And lo! the Angel of the LORD came upon them, and the glory of the LORD shone round about them.—Luke ii. 8, 9.

How bright was the glory, that beaming
 On the shepherds of Bethlehem's fold,
And far o'er the firmament streaming,
 The presence of Deity told!
Lo! around them the midnight arraying
 With light, as of morning, it glowed
Above them in brightness displaying
 The form of an Angel of GOD.

O bright was that Angel appearing
 The shepherds of Bethlehem among,
And joyful and sweet to their hearing
 The message that flowed from his tongue:
"No tidings I bring to distress you,
 But tidings of gladness and mirth:
Of a Saviour to comfort and bless you,
 You and all that inhabit the earth."

And sweet, and with rapture o'erflowing,
 Was the song from that multitude heard,
Who their heaven for a season foregoing,
 To second the Angel appeared.
"All glory," the anthem resounding,
 "To GOD in the highest," began;
And the chant was re-echoed, responding,
 "Peace on earth, loving-kindness to man!"

No such music his coming attended,
 No such hymn his benevolence spoke,
When the LORD on Mount Sinai descended,
 In blackness, in fire, and in smoke:
Flashed the lightnings, the thunders were pealing,
 And louder the voice, and more loud,
Of the trumpet, GOD's presence revealing,
 Was heard from the mount and the cloud.

So dreadful to Israel assembled
 Were the terrors they heard and they saw,
Even Moses exceedingly trembled,
 When Jehovah delivered his law;
That law He in justice erected,
 Enforced by the dread of his ban,
But left by his love unprotected,
 To his judgment, the frailty of man.

But now that in tender compassion
 He came the lost race to restore,
Full of mercy his new dispensation,
 And mild was the aspect it wore:
And sweet was the voice and the vision
 Of the Angel he sent from above,
To herald the Saviour his mission,
 His message the Gospel of love.

That Gospel, O! fail not to cherish,
 To the mourner refreshment and peace;
To the criminal, sentenced to perish,
 His Sovereign's sign of release;
And when by the thunders affrighted
 Round the summit of Sinai rolled,
O list to the strain which delighted
 The shepherds of Bethlehem's fold!

THE UNCOMMISSIONED TEACHER, IN OPPOSITION TO ST. JOHN AND OUR SAVIOUR.

The word of GOD came to him (St. John the Baptist) in the wilderness, (Luke iii. 1,) and commissioned him to enter upon his ministry; and the holy JESUS likewise was of the same age (viz. thirty) when inaugurated to his office, by the visible descent of the Spirit upon him at baptism; to intimate, perhaps, that neither the exigencies of mankind, nor a consciousness of abilities for the work, can be pleaded as a sufficient warrant for a man to run before he is sent, and take the sacred office upon himself, without a regular and lawful call. The institutions of GOD are not without a reason, and he will not be served by the breach of his commandments.—*Bishop Horne.*

From the Church Magazine.

MEMOIR OF THE RIGHT REVEREND RICHARD MANT, D. D., LORD BISHOP OF DOWN AND CONNOR.

The Right Reverend Prelate who is the subject of this memoir, is the eldest son of the Rev. Richard Mant, D. D., late Rector of the parish of All-saints, in Southampton: in which place the Bishop was born, on the 12th of February, 1776. He is also lineally descended from the Rev. Joseph Bingham, author of the "Origines Ecclesiasticæ," or "Antiquities of the Christian Church;" his grandmother having been a daughter of that deeply learned divine.

The Bishop received his education on the foundation of Winchester College, to which he was admitted in 1789. From this he was removed, in 1793, to the University of Oxford, where he obtained a Scholarship of Trinity College. Having graduated in 1797, he was, in 1798, elected a Fellow of Oriel College; and the following year obtained the Chancellor's prize for an English Essay on Commerce. He took the degree of M. A. in 1801, and in 1802 was admitted to Holy Orders by the Right Reverend Brownlow North, Bishop of Winchester. Shortly afterwards, during the peace of Amiens, he went to the Continent, on which occasion he narrowly escaped being among the number of unfortunate Englishmen detained by the tyranny and breach of faith committed by Bonaparte. On his return, he was ordained Priest by the Right Reverend Thomas Randolph, Bishop of London; and continued some years afterwards in the cure of the small parish in the county of Hants, where he married, in 1804, Miss Elizabeth Woods, the daughter of a gentleman of Sussex. He was removed in 1810 to the Vicarage of Great Coggeshall, in Essex, on the presentation of Peter Du Cane, Esq., of Braxted, at the recommendation of the Rev. H. H. Norris, now Rector of South Hackney, whose friendship he has long enjoyed.

During the time of Mr. Mant's holding this preferment, he was elected to the honorable distinction of preaching the annual Lectures before the University of Oxford, on the foundation of Canon Bampton, which Lectures he delivered in the year 1812. He chose for his subject on this occasion, "An Appeal to the Gospel, or an Inquiry into the justice of the Charge alleged by Methodists and other objectors, that the Gospel is not preached by the National Clergy:" and the Sermons which he delivered on this subject have justly been considered a most triumphant defence of the doctrine and preaching of the Church of England, as well as a refutation of the errors of Methodism. The volume, printed according to the directions of the founder of the Lecture, has gone through several editions, and is likely to continue a standard book in the library of consistent members of the Church. Although this was the first theological work of any considerable length which Mr. Mant had hitherto published, the parochial Clergy had already become indebted to him for some smaller publications; in particular for the "Step in the Temple, or Familiar and Easy Guide to the Understanding of the Church Catechism," a tract of great utility to those country parsons who, like George Herbert, "value catechising highly;" and Two Discourses on Baptism, produced by the neglect of that Holy Sacrament in the parish of Coggeshall, of which he was Vicar. He also published, during his residence in this parish, three volumes of "Sermons for Parochial and Domestic Use," on the leading doctrines of the Gospel, the Sacraments, and Ministry of the Church, and other subjects connected with the faith and duty of Christians.

In the year 1813, Mr. Mant was removed from the Vicarage of Coggeshall, by his appointment as Domestic Chaplain to the Most Reverend Charles Manners Sutton, then Lord Archbishop of Canterbury, for which appointment he was indebted to the high character he had acquired by his Bampton Lectures: and the duties of this office he continued to discharge till the year 1820. In 1814 he was appointed one of the select Preachers of the University of Oxford: in which capacity he delivered before the University, in the course of that and the two following years, several very powerful sermons in defence of the Catholic Doctrines of the Divinity and Atonement of our LORD, and of the Divinity and Personal Agency of the Holy Spirit, against the Socinian preachers, who at that time were laboring with unwonted energy to impugn the truth and propagate their pernicious heresy. These sermons were printed in the year 1816, under the title of "Academical Discourses."

Shortly after Mr. Mant's appointment as Chaplain to the Archbishop of Canterbury, the Committee of the Society for Promoting Christian Knowledge having determined to publish an edition of the Holy Bible, with Notes explanatory, illustrative, doctrinal, and practical, selected from the best commentators of the Church of England, for the use of families; an application was made to him to undertake the conduct of the work, in conjunction with his colleague in the Chaplaincy, the Rev. George D'Oyley, of Christ Church, Cambridge. They immediately undertook the task, which occupied them with great labor for above four years, the last part of the edition having been published in the year 1817. And on Tuesday, 5th May, 1818, an unanimous resolution was passed at a General Meeting of the Society for Promoting Christian Knowledge, directing a handsomely bound copy of this edition of the Holy Bible to be presented to him, as one of the Editors, "in testimony of the grateful sense entertained by the Board, of the ability and judgment displayed by him in the discharge of a trust of such importance."

In the mean time, in 1815, Mr. Mant had been promoted by the then Lord Bishop of London, now Lord Archbishop of Canterbury, to the Rectory of Saint Botolph, Bishopsgate; and in the same year proceeded to the degree of D. D., in the University of Oxford. And in 1818 he was appointed by the Archbishop of Canterbury to the small Rectory of East Horsley, in Surrey, which he held with St. Botolph's till 1820. The publication of the Family Bible for the Society for Promoting Christian Knowledge being completed, Dr. Mant undertook, as a companion to it, an edition of the Book of Common Prayer, with Notes, illustrative, explanatory, and practical; which was completed in 1820, and is justly considered as a most valuable and compendious Commentary on the Liturgy of the Church of England and Ireland.

In February, 1820, Dr. Mant was nominated by the Earl of Liverpool to the King, and received His Majesty's appointment to the See of Killaloe and Kilfenora, then vacant by the translation of Lord Robert Tottenham to the See of Ferns. He was consecrated to the high office of the Episcopate at the Cathedral of Cashel, on the 30th of April, by the honorable and Most Reverend Charles Brodrick, Lord Archbishop of that Province. He immediately commenced a strict examination, both personally and by queries, into the state of the different parishes in the United Diocese of Killaloe and Kilfenora: and the result of these inquiries led him, on the three successive annual visitations which he held in the Cathedral of Killaloe, to embody in his charges observations on the duties of the Ministers of the Church in their public and private ministrations; which, together with other charges on other parts of the same subject afterwards delivered to the Clergy of Down and Connor, have since been collected by his Lordship into one volume, and modified, under the title of "The Clergyman's Obligations considered;" forming an admirable manual for the guidance of Clergymen in every branch of their duty, and in every particular of their conduct.

In April, 1823, by the translation of the Right Rev. Nathaniel Alexander to the See of Meath, the See of Down and Connor became vacant, and the Bishop of Killaloe was translated to it—a removal extremely agreeable to him, from the annoyance and uneasiness he had suffered in the then very distracted state of that part of Ireland in which Killaloe is situated. Of his conduct in the superintendence of the See of Down and Connor, one circumstance in particular deserves to be noticed, as a sufficient memorial, if there were no other, of his earnest care for the spiritual benefit of those committed to his charge. On his translation to this bishoprick he found, in one of the united dioceses, two *sinecure* dignities, to which were appropriated the rectorial tithes of eleven parishes, and a third dignity, to which were appropriated one parish, with cure of souls, and the rectorial tithes of another, the cure of which was discharged by a vicar, as were also the cures of the other eleven parishes. The vicarial emoluments of these twelve parishes were so small, that it had been found necessary in several instances to form them into parochial unions, so that there were only eight incumbents with cure of souls in the twelve parishes; and even thus, each was possessed of but a miserable pittance. The Bishop, who was also patron of the dignities, procured an Act of Parliament to be passed, (5 Geo. 4, c. 80,) by means of which the sinecures were abolished, and each of the twelve parishes was placed under the care of a separate incumbent, with incomes of different amount, but of which the lowest was £120, and the others varied from £240 to £515.

In an other particular also, the Bishop evinced his care for the proper execution of the duties of his office; for there having been no Episcopal residence in the diocese of Down and Connor from time immemorial, he, soon after his translation, set himself to supply the defect, and succeeded, after great exertions and with great personal inconvenience and injury.

In the year 1830, the Bishop was appointed one of the Commissioners under the Great Seal, for inquiring into the state of Ecclesiastical Unions in Ireland. The inquiry was conducted with great labor and dilligence the following winter and spring, chiefly by His Grace the Lord Primate of Ireland, assisted by the Bishops of Down and Connor, and of Cloyne; and the Report of the Commissioners was presented to His Majesty King William IV., in April 1831, and ordered by the House of Commons to be printed in July.

His Lordship's publications since his translation to the see of Down and Connor have been very numerous. In 1823, a Translation of the Psalms from the original Hebrew into English Verse; in 1828, a volume on the Minor Festivals of the Church, entitled "Biographical Notices of the Apostles, Evangelists, and other Saints;" which was followed, in 1830, by another on the greater Festivals, called "Scriptural Notices of our blessed Lord's Life and Ministry." In the same year also was published a volume mentioned above, called the "Clergyman's Obligations Considered;" in 1832, a volume of Poetical Sketches and Dialogues illustrative of "The Gospel Miracles;" in 1833, "The Happiness of the Blessed considered," in a series of Discourses, in which the very interesting question of the recognition of friends in a future state is discussed with a reference to such light as Scripture affords; together with many very pleasing sonnets, under the name of "Musings on the Church and her Services;" and in 1835, a Poem under the title of "The British Months," in which the different objects presented to the naturalist at the different periods of the year are agreeably described and piously commented on. In 1837, the Bishop published another small volume, entitled "Ancient Hymns from the Roman Breviary, for Domestic Use," containing translations of a selection from the unexceptionable compositions, of which the Breviary contains many distinguished by great beauty of language and devotional excellence; together with a variety of original compositions of a similar nature, chiefly in "Commemoration and Thanksgiving for CHRIST's Holy Ordinances." This volume was followed, in 1838, by his "Discourses on the Church and her Ministrations," which is, perhaps, one of the most valuable compositions of all that his Lordship's indefatigable labor has produced in the service of the Church of which he is so distinguished a minister. The Dedication, or "Letter to the Queen," to whom the work was inscribed by permission, might be quoted, if its length permitted, as an interesting address of a British Prelate to a British Sovereign, reminding one of the days of Comber, Nicholls, and Stanhope, and valuable from the brief and distinct statement it contains of the difference between the authority of the Church, as an institution of GOD, independent of human support, and the authority of a Church establishment supported by, and connected with the state. His Lordship has also, at various times, published several detached Sermons and Charges, as well as Pamphlets, on different matters connected with the doctrines or the discipline of the Church, as occasion has occurred; proving his constant vigilance to prevent, so far as has been in his power, the propagation and spread of error in doctrine or practice, and to uphold the truth and ordinances of the Gospel, as maintained by our Apostolical Church. The last work which the Bishop of Down and Connor has given to the world has been his "History of the Church of Ireland, from the Reformation to the Revolution," published at the beginning of the present year,—a work distinguished by deep and patient research in an unpromising field, by sound judgment and principle, and an interesting style. It has been hailed as a boon by the Anglican Church, and bids fair to be a most popular publication. We understand that another volume of the History "from the Revolution to the Union of the Kingdom," is now in preparation, and nearly completed.

In the midst of his constant literary occupation, the attention of the Bishop to the interests of his diocese is unwearied. His clergy find in him a governor whom they at once look up to with respect, and regard with affection; and the laymen of the Church, who have opportunities of uniting with him in the management of various religious societies, bear testimony to the active, regular, and business-like manner in which he conducts the affairs they are engaged in together. He is in the habit of constantly preaching in some one or other of the parochial churches of his diocese; and his sermons are distinguished by great dignity and power of language, and earnestness of manner. In political affairs the Bishop of Down and Connor has taken little concern; but in politics he is what might be expected in a consistent churchman; and the writer of this memoir has heard him express his satisfaction, that as an Irish representative Bishop he had twice in Parliament given his vote against the aggressive claims of the Romanists—once as the Bishop of Killaloe, 1821, and again as Bishop of Down and Connor, in 1825. Of the religious societies in Ireland, established on Church principles, he has been a zealous supporter; but from societies founded on what are called liberal principles, he has constantly and *consistently* withheld his countenance.

THE VISIBLE CHURCH.

She is the pillar and ground of the truth. She is the *mother* of saints when they are born again of water and of the Holy Ghost in baptism. She is the *nurse* of the saints, by whose hand and ministration the bread of life, and the water of life, the wine, and milk, and honey of evangelical privilege, in the person and office of CHRIST, her glorified head, are dispensed. She is none other than the house of GOD and the gate of heaven. She is the chosen seat of CHRIST's dominion, governed by the sceptre of his eternal love, enlightened by the manifestations of his presence, upheld by the power of his providence, washed from sin in the precious laver of his blood, sanctified by his grace, taught by his word, restored in wandering by his Spirit, called to witness into his glory; the habitation of his presence, and the place of his chosen rest. Her privileges are vast; her immunities, such as in their extent and fulness cannot be contemplated by the clearest eye of faith, while yet the believer sees only through a glass darkly. Their grandeur, their length, and breadth, and depth, and height, will be measured only by the spirits of just men made perfect, when the glorified soul and glorified body shall be fitted with all the fulness of GOD.—*Rev. R. P. Buddicom.*

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

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Oct 17 THOMAS C. BUTLER, Agent.

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'CHRISTIAN BALLADS.'—This is the title of a thin volume of poems, just published by Wiley & Putnam of this city. Though no name accompanies them, it is known that Mr Arthur Cleaveland Coxe is the author. Several of them have appeared in this paper, copied from the 'Churchman,' for which they were originally written, and they have nearly all been extensively re-published in the journals of this country and England. Mr. Coxe loves better

'The old and antique rhyme,
Than the light airs and recollected terms
Of these most brisk and giddy paced times,'

and there is consequently a seeming affectation of quaintness in his style, a use of words obsolete, etc. that will not please many readers; and some brief passages, particularly in the poem on Lake St. Sacrament, exhibit evidence of carelessness; yet the book contains fine poetry; better than any original volume, save one or two only, which has been published during the year. A deep love for the rites and ceremonies of the Episcopal Church, is the distinguishing characteristic of Mr. Coxe's ideas, but the poems are not polemical.—*New Yorker.*

'CHRISTIAN BALLADS.'—A small but handsome volume, bearing this title, has been issued from the press of Messrs. Wiley & Putnam, Broadway. Although published anonymously, we believe it is no secret that its author is Mr. A. Cleveland Coxe, one of our most promising young poets. Most of the poems in this collection attracted general admiration in the columns of the 'Churchman,' and subsequently in other religious, literary, and secular journals; and many of them are characterized by striking beauties, both of thought and execution. Our young friend will pardon us for saying, that in his brief prefaces he has, we fear, directed the reader's attention unnecessarily, and not over-humbly, to the religious influences by which he has been impelled to write. These would be inferred from the poems themselves, and *should* be, as it strikes us; without an apparent ostentation, which some might be uncharitable enough to consider as adscititious boasting, in relation to that which should rather be inferred than proclaimed; which 'vaunteth not itself, is not puffed up.'—*Knickerbocker*, Dec. '40.

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THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

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P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

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March 28. tf

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THE CHURCHMAN

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text given by his Alexandrian friend of the last sermon he there wrote and preached: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." (Psalm cxxv. 2.)

Let no man, Mr. Chairman, venture to deride, under the name of enthusiasm, still less of superstition, such holy aspirations when awakened by the power of sympathy and the monuments of our historical faith. We are all familiar with the reproof of the great moralist. "I envy not," says Johnson, "the man whose patriotism is not awakened on the plains of Marathon, or whose piety does not grow warmer among the ruins of Iona." But what, I ask, are the claims of Marathon over the spirit, to those of Palestine? What the ruins of Iona to those of the Temple of Jerusalem? No, Mr. Chairman, I honor the man whose heart is filled with such burning thoughts as dwelt in that of my friend; and I envy the man unto whose lot it falls, like him, to be enabled to gratify them; still more, may I add, do I envy—not in malice, but love—the feelings which those sights must have brought forth in a heart so tremblingly alive to them. When I remember him in all his warmth and tenderness on occasions of minor excitement—how his eye and tongue, and swelling chest, would speak forth the throbbings of his heart, awakened by some touch of natural sorrow or generous indignation—in remembering this, what limit can I set in imagination when I picture him to myself on the sacred Mount of Calvary, gazing up at the not unseen Cross, and in thought transporting himself to the scene there enacted! what torrent of feeling can I but imagine must then have rushed in upon his ardent soul, relieved but by what, I doubt not, he there shed, an equal torrent of thankful tears.

Yes, Mr. Chairman, I envy him his feelings. I envy him his tears, and I envy not the man who makes light of such sensibilities. To him, I doubt not, they were blest, there and thereafter; and that when so soon afterwards called to yield up his spirit in solitariness and destitution—a stranger among strangers—that then he was tempest-tossed but by the waves of the restless ocean—that his spirit was at peace, and that among its most peaceful and happy thoughts were those deep imaginings of a present crucified Saviour, which the hill of Calvary had, with burning tears, awakened.—But I must not further trespass on your time.

To his dearest wish—"the intense desire" that sent him on his way, feeble and fever stricken—the desire of home and country and friends—and the duties of life that were moret han life, to this—under a wise but mysterious Providence, no answering fulfilment was given. He lies, as already said, on a foreign shore, and in the burial place of strangers, but not forgotten nor unwept, as this night exhibits, at home and among his kindred both in flesh and spirit—those who knew best his virtues, and feel most his loss.

The lesson the news impressed on his Egyptian host, let it deepen also upon us: "Being dead," says he, "he yet speaketh to me—be thou also ready."

Hard, my friends, is it, to poor sinful humanity, to bear as it ought its last sad burthen—a sick and dying bed. God grant we be not tried with it as our friend was, far from home and the covenanted consolations of our faith; but God grant too, that, like him, we may be prepared for it, whether it come in the tempest or in the calm of life, at home or abroad.

He then read the Report of the Committee, as follows:

The undersigned Committee, appointed by the Bishop, with a view to draft and report suitable resolutions to be submitted to the meeting called, of clergy and various church societies, of which the late Rev. Dr. Bayard was a member, for the adoption of such proper marks of respect to his memory as they might deem advisable, do report the following resolutions for the approbation of such meeting:

1. *Resolved*, That we have heard with sincere sorrow of the decease abroad of our beloved brother, and highly respected associate, the Rev. Lewis P. Bayard, D. D., and that we deeply sympathize with the Church in this diocese, in the loss of a faithful and zealous son, and more especially with the Parish of St. Clement's in this city, in this sudden and unlooked for removal of their affectionate and devoted Rector and Pastor.

2. *Resolved*, That as representatives of the various incorporations, and other Church societies, of which our lamented friend and brother was a faithful and influential member, we would hereby express to the Church at large our sense of the value of his services as a member of the same; and also of his virtues as a man, and his example as a churchman and a Christian.

3. *Resolved*, That in a deep sense of the bereavment sustained by his afflicted family, we hereby tender to them the expression of our sincerest sympathy and condolence, commending them in their sorrows to that all-gracious Being who visits not in judgment, but in mercy; and whose especial promise it is, that He will be "a Father to the fatherless, and a Husband to the widow."

4. *Resolved*, in further manifestation of these our feelings, that a copy of the above resolutions be respectfully transmitted, by the Secretary of this meeting, to his afflicted family, to the Vestry of St. Clement's Church, to the Secretaries of the various incorporations and other Church societies here represented, and to the Editors of the Church papers in this diocese, with a view to their early insertion in the same.

St. John's Chapel School Room, 28th Dec., 1840.

Wm. Berrian,
John M'Vickar,
Floyd Smith.

The above resolutions, having been seconded by Mr. Floyd Smith—on rising, he made substantially the following remarks:

I know not, Mr. President, that any one among my lay brethren, here assembled, can more properly claim the melancholly privilege of seconding the resolutions now offered for the consideration of this meeting, than myself. Having been long and intimately acquainted with the deceased—on terms of familiar personal friendship—and for a long series of years most intimately and confidentially associated with him in the business of the various societies, associations, and corporations here assembled, by their respective representatives;—none, I am persuaded, knew him better, or can more fully appreciate the solid and sterling worth of our deceased friend. I knew him well, and loved him much. When the melancholly intelligence of his death was announced in St. Peter's Church, on the Sunday before the last, by its worthy Rector, the Rev. Dr. Smith, it was done in a manner calculated in itself to move and excite the Christian sympathies of the congregation. A family in deep affliction desired the prayers of the Church—their beloved head—their affectionate and devoted husband and father—had sickened and died in a foreign land—far removed from the sympathies, and kind attentions of family and friends—while on their return to that family and those friends—an event by which the Church in this Diocese has been deprived of a faithful son, and its ministry of a devoted, affectionate, and well-beloved brother, the Rev. Dr. Bayard. Oh, Sir, up to the moment of pronouncing his name, that of my valued friend Dr. Bayard, never came into my mind. My sympathies were running on, I know not whither—but what a revulsion! Most truly can I say, Sir—that never—no never—since the death of our late lamented, and never to be forgotten diocesan, Bishop Hobart, did such a torrent of emotion—such a flood of feeling overwhelm my heart—until then I knew not how much, how deeply and sincerely I was attached to him. I think, Sir, I may say with truth, that it was perhaps more my privilege to be frequently and most intimately associated with our deceased friend, than any othe lay gentleman belonging to our different societies and associations. Often have I acted with him on special occasions—on committees to which had been referred the consideration of subjects and business involving sound Church principles, and pure Christian doctrine—and most truly can I say, Mr. President, that on no such occasion have I ever found him untrue or unfaithful in either of those particulars—let him once be fully satisfied of the truth or justness of any proposition, tested by the sound and evangelical principles of the Church, and no man proceeded in his course of duty with more unflinching firmness—more undeviating consistency—with more honesty and directness of purpose. Thus honest, frank, and sincere, he could not fail, and sir, he did not fail, to secure to himself my warmest friendship, my highest regard, my most cordial esteem, for the Christian simplicity, and moral integrity of his character. But I will not attempt to sketch the character of the deceased: my worthy friend Dr. M'Vickar, in the remarks with which he has favored the meeting—has presented a portrait so true and faithful, not only in its general outlines, but so strikingly and minutely just and accurate in the delineation of every feature thereof—that the attempt on my part would be presumptuous, and would but mar the beauty of the delightful picture he has drawn, with the admirable skill and ability of a master's hand. I will not, therefore, be thus presumptuous.

Well do I know, Mr. President, that in seconding the resolutions now submitted to the meeting, I do but perform an ordinary and formal duty—a duty required by the orderly usages of business. But, Sir, if when you put the ordinary question required by the same usage, are these resolutions seconded? could you have read the hearts of those present, you would have found there, a warm, spontaneous and unanimous affirmative response, gushing up in each and every one of them—for they too, the persons here present—have known him long—esteemed him highly—loved him well—and have been for many years associated with him in carrying forward the benevolent designs of our institutions, and of promoting, through their agency and instrumentality the great interests of the Church, and of the Christiain religion, which in the judgment of our deceased friend were ever inseparably connected with the Church. From the expression of that warm response, by the unanimous adoption of the resolutions, I will not longer detain them.

The resolutions were passed *unanimously*.

The meeting then having united in singing the 124th hymn, joined the Bishop in prayer, and received his benediction.

Adjourned, *sine die*.

Benjamin T. Onderdonk, *Chairman*.
Attest,
John Stearns, *Secretary*.

We are desired to state, that the Bishop will preach the Funeral Sermon on the event of the Rev. Dr. Bayard's death, in St. Clement's Church, Amity-street, on Sunday next, the 3d of January, in the *forenoon*.

A notice of several pamphlets, and new works, which we had hoped to give in the present number, is necessarily deferred.

Ranke's History of the Popes.—"The title," says Miss Austin, the accomplished translator of this work, "does not appear to me to represent accurately the subject of the book, which is not so much a history of the Popes, as a history of the great struggle between Catholicism and Protestantism, between authority and innovation, in which the popes were indeed actors, but generally rather as the servants than the rulers of events."

We quote this remark not only for its truth, but in order to justify the attention which we propose to devote to the work. "Its chief interest lies in the solution which it affords of the greatest problem of modern history;" the regeneration of Catholicism and the subsequent relapse of Protestantism.

The first book contains a brief sketch of the establishment of Christianity, and the rise and growth of the Papacy. It describes also the effects of the secular spirit which overspread the Church in the latter part of the fifteenth and the beginning of the sixteenth century, and the incipient opposition which was shown to the papacy in Germany, and concludes with a description of the political state of Europe in the time of Leo X., and a picture of the degeneracy which prevailed in Rome during his pontificate and that of his immediate successors, Adrian VI. and Clement VII.

The title of the second book is sufficiently expressive, "Beginning of the Regeneration of Catholicism;" and its first chapter, which is one of unusual interest, we quote entire.

The length of the present extract compels us to postpone to another occasion some remarks which we wish to offer in relation to the general character of the work and the interesting subject of which it treats.

"OPINIONS CURRENT IN ITALY ANALOGOUS WITH PROTESTANTISM.

"Literary associations exercised an incalculable influence on the developement of science and art in Italy. They assembled, here around a prince, there around a distinguished man of letters, or even an opulent private person of literary tastes, and sometimes were composed of individuals meeting together on free and equal terms. They were generally most beneficial, when they arose spontaneously and without formal plan, out of the immediate exigencies of the times. We follow their traces with pleasure.

"At the same moment that the spread of Protestantism agitated Germany, literary societies, assuming a religious color, arose in Italy.

"Under Leo X., the tone of good society had become sceptical and anti-Christian, but a re-action now took place in the minds of some of the most intelligent men,—in those who partook of the refinement of their age without being corrupted by it. It was natural that they should congregate together. The human mind needs, or, at least, delights in the support of assent; but this sympathy is indispensable in religious opinions, which are based on the profoundest community of sentiment.

"Even in Leo's time, we find mention of an oratory of Divine Love, which a few distinguished men of Rome had established for their common edification. In the Church of San Silvestro and Sta. Dorotea, in the Trastevere, not far from the spot where St. Peter was thought to have lived, and to have presided over the first meetings of Christians, they assembled for divine worship, preaching and spiritual exercises. They met to the number of fifty or sixty. Contarini, Sadolet, Giberto, Caraffa, all of whom afterwards became cardinals; Gaetano da Thiene, who was canonized; Lippomano, a theological writer of great reputation and influence, and some other celebrated men, were amongst them.—Giroliano Bathi, the priest of that church, served as a centre of the circle.

"It might readily be inferred from the place of these meetings, that the tendency of them was far from being contrary to Protestantism; they were indeed prompted by a very kindred spirit. They arose from the same strong desire to oppose some resistance to the common degeneracy. They were composed of men who subsequently exhibited great divergency of views; at that time indeed, they concurred in one general tone of thought and feeling, but the distinct tendencies of their minds soon began to show themselves.

"A few years later we meet again with a part of this Roman society in Venice.

"Rome had been sacked, Florence conquered; Milan had constantly been the theatre of war. In this universal ruin, Venice had remained untouched by the foreigner or the soldier. She was regarded by all as the city of refuge. Thither flocked the dispersed literati of Rome, and the patriots of Florence, against whom the gates of their native city were closed forever. Among the latter, particularly, as we learn from the testimony of Nardi, the historian, and of Bruccioli, the translator of the Bible, there arose a very strong spirit of devotion, in which the influence of the doctrines of Savonarola was still perceptible. Other fugitives, as for example, Reginald Pole, who had left England to escape from the innovations of Henry VIII., shared in these sentiments. They found a ready welcome from their Venitian hosts.

"At the house of Pietro Bembo, in Padua, which was open to all comers, the conversation fell chiefly on philological subjects, such as Ciceronian Latin.—But the questions discussed at the house of the learned and sagacious Gregorio Cortese, the abbot of San Giorgio Maggione, at Venice, were of a deeper nature. Bruccioli lays the scene of some of his dialogues in the groves and thickets of San Giorgio.

"Not far from Treviso was a villa called Treville, inhabited by Lingi Priuli. He was a specimen of the genuine accomplished Venitian, such as we still occasionally meet, full of calm susceptibility to true and noble sentiments, and to disinterested friendship. The society that assembled around him, was chiefly occupied with theological studies and discourse.—There was the Benedictine, Marco of Padua, a man of the profoundest piety, probably he, from whom Pole declared he had imbibed spiritual nutriment.—There was also, he who may be esteemed the chief of all, Gasper Contarini, of whom Pole said, that he was ignorant of nothing that the human mind could discover by its own research, or that divine grace had revealed; and that he crowned his knowledge with virtue.

"If we inquire what was the faith which chiefly inspired these men, we shall find that the main article of it was, that same doctrine of justification which, as preached by Luther, had given rise to the whole Protestant movement. Contarini wrote a treatise upon it, of which Pole speaks in the highest praise. 'You have brought to light the jewel,' says he, 'which the Church kept half concealed.' Pole himself, was of opinion that Scripture, taken in its profoundest context, preaches nothing but this doctrine. He esteems his friend happy in that he had been the first to promulgate 'this holy, fruitful, indispensable truth.' The circle of friends to whom he attached himself, included M. A. Flamino, who lived for a time with Pole, and whom Contarini wished to take with him to Germany. We see in the following passage, how distinctly he taught this doctrine. 'The Gospel,' says he in one of his letters, 'is no other than the blessed tidings, that the only begotten Son of God, clad in our flesh, hath made satisfaction for us, to the justice of the Eternal Father. He who believes this, enters into the kingdom of God; he enjoys the universal pardon: from a carnal, he becomes a spiritual creature; from a child of wrath, a child of grace; he lives in a sweet peace of conscience.'

"It is hardly possible to use language of more orthodox Lutheranism.

"This belief spread like a literary tendency or opinion, over a great part of Italy.

"It is, however, remarkable, how suddenly the dispute concerning an opinion which had previously excited little attention, called forth the activity of all minds, and continued to occupy them for a century. In the sixteenth century, the doctrine of justification gave rise to the greatest agitations, divisions, and even revolutions. It seems, indeed, that the tendency of all minds to busy themselves with so transcendental a question,—a question regarding the profoundest mysteries of the immediate relation between God and man,—arose in contrast to the worldliness which had insinuated itself into the whole institution of the Church, and had led to a complete oblivion of that relation.

"Even in the gay and voluptuous Naples, it was agitated by Juan Valdez, a Spaniard, Secretary to the Viceroy. The writings of Valdez are unfortunately entirely lost, but we can gather very precise evidence of their nature and contents, from the objections of his opponents.

"About the year fifteen hundred and forty, a little book was published, called 'Of the benefits of the death of Christ,' which, as a decree of the inquisition expresses it, treated in an insinuating manner of Justification, depreciated works and meritorious acts, ascribed all merit to faith alone, and, as this was the very point which was at that time a stumbling-block to many prelates and monks, obtained extraordinary circulation.

"Frequent researches have been made as to the author of this book. The decree in question distinctly points him out. 'It was,' we learn, 'a monk of San Severino, a pupil of Valdez. Flaminio revised it.'

"The book is thus attributed to a scholar and a friend of Valdez. It had incredible success, and rendered the doctrine of justification, for a time, popular in Italy. Valdez was not, however, exclusively occupied with theological pursuits, as he then filled an important civil post. He founded no sect; the book was a fruit of a liberal study of Christianity.—His friends dwelt with delight on the days they had enjoyed with him at the Chiaja and at the Posilippo, in that exquisite region, 'where nature rejoices in her splendor and smiles at her own beauty.' Valdez was gentle, agreeable, and not without considerable reach of mind. 'A portion of his soul sufficed,' says one of his friends, 'to animate his frail and attenuated body; the larger part of his clear untroubled intellect was ever raised aloft in the contemplation of truth.'

"Valdez possessed an extraordinary influence over the nobility and learned men of Naples. The women, also, took a lively share in speculations which employed both the intellect and the religious affections.

"Among them, was Vittoria Colonna, who, after the death of her husband, Pescara, devoted herself entirely to study. Her poems, as well as her letters, breathe intuitive moral sense, and unaffected piety. How beautifully does she console a friend for the loss of her brother, 'whose serene spirit had entered into eternal peace; she ought not to lament, since she could now converse with him; his absences, once so frequent, could no longer hinder her being understood by him.'

"Pole and Contarini were among her most intimate friends. I am not disposed to believe that she addicted herself to the spiritual exercises of a monastic sort; at least Aretino writes to her with great naivette, 'that it was certainly not her opinion that the muteness of the tongue, or the casting down of the eyes, or the coarse garment, availed any thing, but the pure soul.'

"The house of Colonna generally, and more especially Vespasiano, Duke of Palliano, and his wife, Giulia Gonzaga—the same who was reputed the most beautiful woman of Italy—were favorable to these religious opinions; one of Valdez's books was dedicated to Giulia.

"The new doctrine had likewise made its way with extraordinary rapidity among the middle classes. The decree of the inquisition which reckons three thousand schoolmasters as adherents of it, seems like an exaggeration; but supposing the number to be smaller, how great must have been its influence on youth, and on the mass of the people!

"The acceptance which these opinions found in Modena was scarcely less cordial. They were favored by the bishop himself, Morone, an intimate friend of Pole and Contarini. The book 'Of the benefits of the death of Christ,' was printed and distributed at his express commands, and his chaplain, Don Girolamo da Modena, was the president of an academy in which the same principles were taught. Writers have from time to time spoken of the Protestants of Italy, and we have already mentioned several names which are to be found in the list of them.

"It is indisputable that some articles of the faith which pervaded Germany, had taken root in the minds of these men; that they sought to establish their creed on the evidence of Scripture, and, in the article of justification, approached very near to the Lutheran doctrine. But they cannot be said to have concurred in it on all points; the unity of the Church, and the reverence for the pope, were too deeply imprinted on their minds, and too many a Catholic rite and usage was intimately bound up with the national character, for them to be lightly and suddenly renounced.

Flaminio wrote an exposition of the Psalms, the dogmatic contents of which have been approved by many Protestant writers; but even to this he prefixed a dedication in which he called the pope the watchman and prince of all holiness, the vicegerent of God upon earth.

"Giovan Battista Zolengo ascribes justification to grace alone; he even speaks of the utility of sin, which is not far removed from the hurtfulness of good works. He declaims vehemently against confidence in fasts, frequent prayers, masses and confessions, and even against the priesthood itself, the tonsure and the mitre. Nevertheless, he died quietly in his sixtieth year, in the same Benedictine convent which had witnessed his vows in the sixteenth.

"The sentiments of Bernardino Ochino were, for a long time, nearly the same. If we believe his own words, it was 'a profound longing after the heavenly paradise, to be obtained through divine grace,' which first led him to be a Franciscan.

"His zeal was so sincere and intense that he soon passed on to the more severe discipline of the Capuchins.

"In the third, and again in the fourth chapter of this order, he was elected its general, an office which he held with the greatest approbation. His life was one of the utmost austerity. He always went on foot, slept upon his cloak, and never drank wine; he most earnestly inculcated the rule of poverty upon others also, as the most efficacious means of attaining to the perfection of the Gospel; yet he was gradually convinced of the doctrine of justification through grace, and adopted it with fervor. He preached it with the utmost earnestness in the confessional and in the pulpit. 'I opened my heart to him,' says Bembo, 'as I would do to Christ himself; it seemed to me that I had never beheld a holier man.' Whole cities thronged to hear his preaching; the churches were too small to contain the numbers that flocked to them; the learned and ignorant, each sex and every age, went away edified. His coarse clothing, his beard floating upon his breast, his gray hair, his pale emaciated countenance, and the feebleness occasioned by his obstinate fasting, gave him the aspect and expression of a saint.

"And thus opinions analogous to those of the schismatics of Germany, existed in the bosom of Catholicism, though they never led their adherents to overleap the pale of the Church. The Italian innovation did not engage in any direct conflict with the priestly or monastic spirit and practices; they were far from attacking the supremacy of the pope. How was it possible, for example, that Pole should not adhere to it, after fleeing from England that he might not be compelled to pay homage to his king as head of the English Church? They thought as Ottonel Vida, a pupil of Vergerios, declares to his master, that 'in the Christian Church each had his office; on the bishop devolved the care of the souls of his diocese, whom he was bound to guard from the snares of the world and the evil one; the metropolitan was to watch vigilantly that the bishops resided in their dioceses; the metropolitans, again, were subject to the pope, to whom was committed the universal direction of the Church, which it was his duty to govern with the aid of the Holy Ghost. Every man should be watchful in his vocation.' The men of whom we are speaking regarded a separation from the Church as the greatest possible evil. Isidorio Clario, who, by the aid of Protestant labors, corrected the Vulgate, and wrote an introduction to it, which was subjected to an expurgation, warned the Protestants against such a project in a work written expressly with that view. 'No corruption,' says he, 'can be so great as to justify a defection from the sacred union. Would it not be better that every one should endeavor to reform what exists, than to make uncertain and dangerous experiments in constructing something new? They would do well to turn all their thoughts to the improvement of the old institution, and to the cure of its defects.'

"Under these modifications, there were a great number of adherents of the new doctrine in Italy. Antonio dei Pagliarieci of Siena, who was even reputed the author of the book 'Of the Benefits of the Death of Christ;' Carnesecchi of Florence, who was mentioned as an adherent and propagator of that book; Giovan Battista Rotto of Bologna, who enjoyed the protection of Morone, Pole, Vittoria Colonna, and found means to give pecuniary assistance to the poor and obscure among his followers; Fra Antonio of Volterra, and some distinguished man in almost every city of Italy, joined themselves to their body. The opinions which agitated the country from one end to the other, through all classes of society, were purely and decidedly religious; but moderated on the subject of ecclesiastic reform by the influence which the Church of Rome was so well calculated to exercise over the imaginations and affections of the Italian people."

The Rev. William C. Cooley has been compelled, on account of ill health, to relinquish his duties as Rector of the church at Peekskill, for the present, and has gone to the South to spend the winter.

☞ Bishop Onderdonk's third Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening, January 3. Service to begin at 7 o'clock.

☞ The Panorama of Rome and Bay of Islands will close on the 16th inst. We advise all who have not seen it, to embrace the opportunity.

TO CORRESPONDENTS.

The communication of "The Missionary at Nantucket," is in type, but unavoidably crowded out.

"A High Churchman," (in reply to "Cam,") in our next.

⁂ The Secretary of the Diocesan Convention, acknowledges the receipt of a valuable volume of Journals, from the Rev. Dr. Upfold, and of a parcel of the same from the Hon. Gulian C. Verplanck; also, of a copy of the Journal for 1826, from the Rev. Hiram Jelliff.

New York, Dec. 29, 1840.

OBITUARY.

Died in this village on Saturday evening last, after a short and painful illness, **Frederick Knox Hyslop**, in the 14th year of his age, son of Robert Hyslop, Esq., of New York. He was attacked with acute rheumatism on the 3d inst., which subsequently seized upon vital structures, and terminated his existence.

Seldom has it come within our province to record a more afflicting dispensation of providence than this—seldom have we seen a more promising lad yield up his spirit "to Him who gave it." One incident connected with his illness, is peculiarly touching. The day of his decease, while perfectly conscious of approaching dissolution, he requested of his friend and tutor, the Rev. Mr. Ernst, to call into the room his school-mates, each of whom in turn received his parting kiss and farewell—the most touching farewell that it is possible for us to conceive,—the last sad good-bye of a lad whose modest, urbane, and gentlemanly demeanor were beyond his years; and who, by many commendable traits, had peculiarly endeared himself to his class-mates, to his tutor, and to all who knew him.

If any thing could alleviate the painful emotions which cannot but ensue to his relatives; or detract from the grief of losing a son without the blessed privilege of ministering to his afflictions; it would be in the reflection that a more than mother's care, and a mother's kindness were bestowed upon him by the excellent family who were his constant attendants.—*Batavia Spirit of the Times*

His remains were brought to this city on the 24th, and interred in the family vault on the 26th ult.

CALENDAR.

JANUARY.

3. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24 Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and Matthias the Apostle.
28. First Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 17, Calvary Church, *New York*.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn*.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. First Sunday after Christmas, and Festival of St. John the Evangelist, December 27, confirmed 7 in St Mary's Church.

Rt. Rev. Bishop H. U. Onderdonk's Appointments for Confirmation in Philadelphia.

Gloria Dei,	Sunday,	Feb. 14th,	Morning
St. Thomas',	"	" "	Afternoon
All Saint',	"	" 21st,	Morning
St. Mark's,	"	" "	Evening
Ascension,	"	" 28th,	Morning
Evangelists,	"	" "	Evening

Appointments in Pennsylvania.

Easton,	Sunday,	Jan. 31st	
Concord,	"	April 25th,	Morning

Bishop Onderdonk's Appointments in Delaware.

Wilmington, Trinity	Sunday,	Jan. 24th,	Morning
Do. St. Andrew's,	"	"	Evening
Newcastle,	"	April 18th,	Morning
Staunton,	"	"	Afternoon
Grace Church,	"	" 25th	Do.

NOTICES.

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.

Nov 21—5t

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a tried friend in Woodbridge, N J, $5. By Swords, Stanford & Co—from Mrs M $10; from "*Old Friends*," for the purchase of rice, $15.

N. B. Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary. Lot Jones,

Dec. 29, 1840. 192 Allen street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 23d instant, has received the following contributions, viz.

By the hands of the Rev T W Coit, D D, Rector, received from Trinity Church, New Rochelle, N Y, $81—of which $26 are for the use of Bishop Chase as he sees fit—$81. By the hands of the Rev J H Price, Rector, a collection in St Stephen's Church, New York, on the 21st December—of which $20 are to be paid over to Bishop McCoskry—$30 25. By the hands of the Rev M H Henderson, Rector, a collection in Trinity Church, Newark, New Jersey, being a Christmas offering, $37. By the hands of Francis Hoskin, Esq, Treasurer, the third quarterly instalment of $5000 pledged to the Domestic and Foreign Missions one half to each Committee, $625. By the hands of the Rev Dr Carmichael, collection in St George's Church, Hempstead, New York, on Thanksgiving Day, $11 50. By the hands of the Rev G Emlen Hare, collection in Trinity Church, Princeton, N Jersey, for missions under Bishops Polk and Kemper, $40. By the hands of the Rev Dr Anthon, a collection made in St Mark's Church in the Bowery, New York, for Domestic Missions, on December 25, 1840, $285 By the hands of the Rev Dr Reed, a collection in Christ Church, Poughkeepsie. New York, to the fund of General Home Missions, $25 06. By the hands of the Rev Dr Crocker, part of contribution of St John's Church, Providence, R Island, $245 25. By the hands of Rev H W Lee, Rector, a contribution from Christ Church, Springfield, Mass, $5 By the hands of the Rev J Peterkin, Rector, a contribution from St Andrew's Church, Clear Spring, Md, a diocesan missionary station, $5. By the hands of S J Todd, Esq, in a letter from the Rev Horace Stringfellow, Rector, collection in Trinity Chbrch, Washington, D C, on Christmas day, 1840, $135 78—by the same hands, from a few members of the same church, for Jubilee College, $21 50—in all $157 28. From friends to Domestic Missions, Gull Mills, Pa, $9. By the hands of P Spader, Esq, collection in Christ Church, New Brunswick, N J, Christmas day, 1840, $21 50. From "An Episcopalian," in a letter post marked Utica, $5. Total, $1852 84.

James Swords, Treasurer.

December 30, 1840.

P. S.—The following is a copy of the letter inclosing the last of the above contributions:

"James Swords, Esq.: Sir—To every true lover of the Church the statement of the Domestic Committee, in the last number of the Spirit of Missions, must be a source of mingled grief and mortification.

To aid in removing so lamentable a state of things, no offering, however humble, can be unacceptable. The subscriber, therefore, most gladly contributes her mite, with but one regret, that her ability so far falls short of her inclination. An Episcopalian."

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Wm M "A Christmas offering" for Education Fund, $10, and for Missionary Fund, $10. From St John's Church, Troy, Rev Richard Cox, Rector, collection for Missionary Fund, $12. From annual subscribers, $8. Total amount, $40.

C. N. S. Rowland, Treasurer,

Dec. 30, 1840. 55 Water street.

CITY MISSION.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums:

From David H Hoyt, $15. From Rev J H Taylor, D D, a collection in Grace Church on Christmas day, $300. Total, $315.

Lewis Phillips, at the Howard Ins. Co.,

Dec. 30, 1840. 54 Wall street.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From "A member of St John's chapel," a donation, $20; Thomas Otis, esq, $10; collection in All Saints' ch, Rev B I Haight, rector, $60; annual subscribers, $16; "A Christmas Offering" from a member of St John's chapel, $10; from Rev Wm C Cooley, for Prayer books sold, $5 40. Total, $121 40.

Donations and Subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

New York, Dec. 31, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From "A member of St John's chapel," donation, $10; annual subscribers, $8; "A Christmas Offering," from a member of St John's chapel, $10; Rev J D Carder, donation, $3. Total, $36.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann-street, by

Thomas C. Butler, Agent.

Dec. 31, 1840.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Dec. 31, from the following individuals, viz.

To J Van Rensselaer, Hudson; Belknap & Hamersly, Hartford, Con; Rev G E Hare, Princeton, N J, with remit; R T Thorn, Fredericksburg, Va, with remit; R S H George, Phil, 6 letters; Rev W James Clark, Berlin, Md; S Babcock, New Haven, Con; P M, at Walton, with remit; Rev A E Ford, Key West, Fa, with remit.

Packages have been forwarded from the Depository during the fortnight ending Dec. 31st, as follows:

To Belknap & Hamersly, Hartford, Con, per steamer New York; to R S H George, Phil, 3 packages per Union Line; to S Babcock, New Haven, Con, per steamer New Haven; to Rev A E Ford, care of F A Browne, Key West, Fa, one package sent to W Wyllis Batts.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A Week in the New Year, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

The Holy Child of Nazareth.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

Sketches and Stories for Young Children 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent,
Dec.26—tf Union Depository, 28 Ann St.

INSTRUCTION.

WANTED, a situation either as Private Instructor, or in connection with some Seminary in this city, where either his whole time or a fraction of it would be required. The applicant brings the testimonies of successful experience,—is a graduate of Union College, expects to devote years to this employment. Refers to Rev. F. L. Hawks, D. D., Rev. J. W. Brown, Flushing, L. I., and Dr. John Francis, New York.

Address S. S. N. through the city Post Office.
New York, Dec. 12, 1840—tf

EPISCOPAL PRAYER BOOKS,

Superbly Bound.

THE Publishers have on hand a few copies of their edition of the "Book of Common Prayer," bound expressly for exhibition at the late Fair of the American Institute, viz: in super extra morocco, gilt, with silk linings and morocco joints, three sizes, viz: 12, 18 and 24mo. Printed from new stereotype plates, in single columns, on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread.—They are a very splendid article for presents for the coming holidays.

A small number of each size have *silver* clasps.

H. & S. RAYNOR, Publishers,
Dec 19—3tif No. 76 Bowery.

BOOKS FOR CHRISTMAS AND NEW YEAR.

ALL the English and American Annuals published for 1841, with various Religious and Standard works in fine bindings. A very large assortment of books for children, together with Games, Puzzles, and Fancy Articles, suitable for Holiday Presents. For sale at H. & S. RAYNOR'S Bookstore,
Dec.19—3tif 76 Bowery.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A NEW AND BEAUTIFUL VOLUME OF SACRED POETRY.

D. APPLETON & CO., 200 BROADWAY,
Will publish early in the coming week,

THOUGHTS IN PAST YEARS, by the author of the '*Cathedral*.' 1 vol.

There can be no more appropriate or beautiful volume, as a Christmas or New Year's present, than these delightful "*Thoughts in past years*."

D. A. & Co., have just published the interesting volume by Mary Howitt, entitled "Sowing and Reaping" gilt extra.

Dec 19.

18mo RUBRICATED COMMON PRAYER BOOK.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Presbyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra gilt very appropriate for a holiday gift, as there is a rich presentation plate in front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by
GEORGE MILLER,
Nov 28 -tJan 2. 647 Broadway.

TWO LADIES, lately arrived from England, are desirous of employment as Instructresses; they are proficient in Music and Drawing, and conversant with every branch of a solid and genteel education.—They will be happy to attend schools in New York and its immediate neighborhood; or to give lessons either at the houses of their pupils, or at their own rooms. The elder has been engaged in the Vice-Chancellor's family at Oxford, and both are permitted to refer to the following gentlemen in New York:

The Right Rev. Benjamin T. Onderdonk, D. D.; Bishop of New York; the Rev. William Berrian, D. D., the Rev. Manton Eastburn, D. D; the Rev. Edward Y. Higbee; the Rev. James Milnor, D. D.; the Rev. Joseph H. Price; the Rev. Samuel Seabury, D. D.; the Rev. Thomas H Taylor, D. D.; the Rev. Jonathan M. Wainwright, D. D.; James B. Elliman, Esq.; John H. Hicks, Esq.; John Smith Rogers, M. D.; and Messrs. Swords, Stanford & Co., from whom further information may be obtained.
469 Broadway. Nov. 28—tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

POETRY.

For the Churchman.

The following lines, by the Rev. William Croswell, are taken from "Keble's Christian Year." The publication of them at this season, would no doubt be gratifying to the readers of the Churchman.

G.

ADVENT.

"Rejoice in the LORD alway; and again I say, Rejoice. The LORD is at hand."

Now gird your patient loins again,
Your wasting torches trim!
The Chief of all the sons of men,
Who will not welcome him?
Rejoice, the hour is near! At length
The Journeyer on his way
Comes in the greatness of his strength,
To keep his holy day.

With cheerful hymns and garlands sweet
Along his wintry road,
Conduct him to his green retreat,
His sheltered safe abode;
Fill all his court with sacred songs,
And from the temple wall
Wave verdure o'er the joyful throngs
That crowd his festival.

And still more greenly in the mind
Store up the hopes sublime,
Which then were born for all mankind,
So blessed was the time;
And underneath these hallowed eaves,
A Saviour will be born
In every heart that him receives
On his triumphal morn.

For the Churchman.

SELECTIONS FROM ANCIENT RELIGIOUS POETRY.

"NIGHT SHOWETH KNOWLEDGE."

W. HABINGDON.

When I survey the bright
Celestial sphere,
So rich with jewels hung, that night
Doth like an Ethiop bride appear;

My soul her wings doth spread,
And heavenward flies,
The Almighty's mysteries to read
In the large volumes of the skies.

For the bright firmament
Shoots forth no flame
So silent, but is eloquent
In speaking the Creator's name.

No unregarded star
Contracts its light
Into so small a character,
Removed far from our human sight;

But if we steadfast look,
We shall discern
In it, as in some holy book,
How man may heavenly knowledge learn.

It tells the conqueror,
That far-stretched power,
Which his proud dangers traffic for,
Is but the triumph of an hour.

That from the farthest north,
Some nation may
Yet undiscovered issue forth,
And o'er his new-got conquest sway.

Some nation, yet shut in
With hills of ice,
May be let out to scourge his sin,
Till they shall equal him in vice.

And then they likewise shall
Their ruin have;
For as yourselves your empires fall,
And every kingdom hath a grave.

Thus those celestial fires,
Though seeming mute,
The fallacy of our desires,
And all the pride of life, confute.

For they have watched since first
The world had birth;
And found sin in itself accurst,
And nothing permanent on earth.

MADRIGAL ON SHORTNESS OF LIFE.

DRUMMOND, OF HAWTHORNDEN. Died 1649.

This life, which seems so fair,
Is like a bubble blown up in the air,
By sporting children's breath,
Who chase it every where,
And strive who can most motion it bequeath:
And though it sometimes seem of its own might,
Like to an eye of gold, to be fixed there,
And firm to hover in that empty height,
That only is because it is so light;
But in that pomp it doth not long appear:
For when 'tis most admired in a thought,
Because it erst was nought, it turns to nought.

LIFE.

BISHOP KING, OF CHICHESTER.

Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind which chafes the flood,
Or bubbles which on water stood,—
Even such is man, whose borrowed light
Is straight called in, and paid to night.
The wind blows out; the bubble dies;
The spring entombed in autumn lies.
The dew dries up, the star is shot;
The flight is past—and man forgot.

CHRISTMAS CAROLS.

From a London publication, entitled "Christmas Carols, or Sacred Songs, suited to our Lord's Nativity."

CAROL V.

THE VIRGIN AND CHILD.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.—Matt. i. 22, 23.

How blest with more than woman's bliss was she, the espoused maid,
And Virgin Mother, when she saw upon her bosom laid
Her new-born babe, and gazed on him with meek adoring eye,
His Sire the Holy Spirit's might, the power of GOD Most High.

Methinks I see thee, Mary, look on him with fixed gaze,
And ponder in thy secret heart the Almighty Father's ways;
As to thy thoughts in contrast strong the past and present rise,
The glory whence thy infant came, the stable where he lies.
Strange scene, whereon the angel hosts with ecstasy may look,
That He the Son of GOD should thus an earthly mother brook:
That He his Father's throne should leave of Majesty on high,
And on an humble mother's lap a feeble infant lie:

That whom the heaven and heaven of heavens of late could not contain,
A homely manger now should hold, and swaddling bands restrain!
And lowing kine and bleating sheep salute his infant ear,
Which wont the gratulating songs of angel harps to hear!

O sign, defying human thought, and scorning human aid,
That GOD should thus send forth his Son, of thee, a woman, made!
Yet, ages since, his seer foretold that Son with us should dwell,
The offspring of a virgin pure, the blest Emmanuel:

And thou hast heard the angel's tongue the wondrous sign renew,
And bowed thee to the will supreme, and known the promise true;
What time he brought, with words of peace, the mandate from the sky,
And hailed the mother of thy LORD, his Sire the Power on high.

Fit birth for him, who, when with GOD and man in favor grown,
His Father's glory shall display, his Father's and his own,
When at his will the crystal stream to generous wine shall turn,
And from his lips the astonished poor GOD's glorious Gospel learn;

When the blind eye unclosed shall see its great Restorer near,
And the dumb tongue his praise proclaim, the ear that heard not hear;
The leprous taint be cleansed, and death beneath his feet be trod,
And suppliant fiends their prey release, and own the Son of GOD.

O Mary, virgin mother blest, what rapture shall be thine,
Thus in thy child to see fulfilled each heaven-appointed sign!
And though a sword thy bosom pierce amid the mighty woes,
Which o'er thy loved, thy worshipped Son, in gloom sepulchral close:

'Twill glad thy soul to know that He, the offspring of thy womb,
Thy Saviour, Mary, and thy LORD, hath burst the rock-hewn tomb,
And soared his heritage to claim high o'er the realms of light,
The bosom of his Father's love, the right hand of his might.

But hold! thy infant sleeps, and thou, beside the holy Child,
Take thou thy slumber, maiden meek, blest mother undefiled,
Sleep thou, while angels wake around, and, conscious whom they tend,
With folded wings and shaded eyes in sign of worship bend.

CAROL VI.

THE ANGEL OF THE LORD.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.
And lo! the Angel of the LORD came upon them, and the glory of the LORD shone round about them.—Luke ii. 8, 9.

How bright was the glory, that beaming
On the shepherds of Bethlehem's fold,
And far o'er the firmament streaming,
The presence of Deity told!
Lo! around them the midnight arraying
With light, as of morning, it glowed
Above them in brightness displaying
The form of an Angel of GOD.

O bright was that Angel appearing
The shepherds of Bethlehem among,
And joyful and sweet to their hearing
The message that flowed from his tongue:
"No tidings I bring to distress you,
But tidings of gladness and mirth:
Of a Saviour to comfort and bless you,
You and all that inhabit the earth."

And sweet, and with rapture o'erflowing,
Was the song from that multitude heard,
Who their heaven for a season foregoing,
To second the Angel appeared.
"All glory," the anthem resounding,
"To GOD in the highest," began;
And the chant was re-echoed, responding,
"Peace on earth, loving-kindness to man!"

No such music his coming attended,
No such hymn his benevolence spoke,
When the LORD on Mount Sinai descended,
In blackness, in fire, and in smoke:
Flashed the lightnings, the thunders were pealing,
And louder the voice, and more loud,
Of the trumpet, GOD's presence revealing,
Was heard from the mount and the cloud.

So dreadful to Israel assembled
Were the terrors they heard and they saw,
Even Moses exceedingly trembled,
When Jehovah delivered his law;
That law He in justice erected,
Enforced by the dread of his ban,
But left by his love unprotected,
To his judgment, the frailty of man.

But now that in tender compassion
He came the lost race to restore,
Full of mercy his new dispensation,
And mild was the aspect it wore:
And sweet was the voice and the vision
Of the Angel he sent from above,
To herald the Saviour his mission,
His message the Gospel of love.

That Gospel, O! fail not to cherish,
To the mourner refreshment and peace;
To the criminal, sentenced to perish,
His Sovereign's sign of release;
And when by the thunders affrighted
Round the summit of Sinai rolled,
O list to the strain which delighted
The shepherds of Bethlehem's fold!

THE UNCOMMISSIONED TEACHER, IN OPPOSITION TO ST. JOHN AND OUR SAVIOUR.

The word of GOD came to him (St. John the Baptist) in the wilderness, (Luke iii. 1,) and commissioned him to enter upon his ministry; and the holy JESUS likewise was of the same age (viz. thirty) when inaugurated to his office, by the visible descent of the Spirit upon him at baptism; to intimate, perhaps, that neither the exigencies of mankind, nor a consciousness of abilities for the work, can be pleaded as a sufficient warrant for a man to run before he is sent, and take the sacred office upon himself, without a regular and lawful call. The institutions of GOD are not without a reason, and he will not be served by the breach of his commandments.—*Bishop Horne.*

From the Church Magazine.

MEMOIR OF THE RIGHT REVEREND RICHARD MANT, D. D., LORD BISHOP OF DOWN AND CONNOR.

The Right Reverend Prelate who is the subject of this memoir, is the eldest son of the Rev. Richard Mant, D. D., late Rector of the parish of All-saints, in Southampton: in which place the Bishop was born, on the 12th of February, 1776. He is also lineally descended from the Rev. Joseph Bingham, author of the "Origines Ecclesiasticæ," or "Antiquities of the Christian Church;" his grandmother having been a daughter of that deeply learned divine.

The Bishop received his education on the foundation of Winchester College, to which he was admitted in 1789. From this he was removed, in 1793, to the University of Oxford, where he obtained a Scholarship of Trinity College. Having graduated in 1797, he was, in 1798, elected a Fellow of Oriel College; and the following year obtained the Chancellor's prize for an English Essay on Commerce. He took the degree of M. A. in 1801, and in 1802 was admitted to Holy Orders by the Right Reverend Brownlow North, Bishop of Winchester. Shortly afterwards, during the peace of Amiens, he went to the Continent, on which occasion he narrowly escaped being among the number of unfortunate Englishmen detained by the tyranny and breach of faith committed by Bonaparte. On his return, he was ordained Priest by the Right Reverend Thomas Randolph, Bishop of London; and continued some years afterwards in the cure of the small parish in the county of Hants, where he married, in 1804, Miss Elizabeth Woods, the daughter of a gentleman of Sussex. He was removed in 1810 to the Vicarage of Great Coggeshall, in Essex, on the presentation of Peter Du Cane, Esq., of Braxted, at the recommendation of the Rev. H. H. Norris, now Rector of South Hackney, whose friendship he has long enjoyed.

During the time of Mr. Mant's holding this preferment, he was elected to the honorable distinction of preaching the annual Lectures before the University of Oxford, on the foundation of Canon Bampton, which Lectures he delivered in the year 1812. He chose for his subject on this occasion, "An Appeal to the Gospel, or an Inquiry into the justice of the Charge alleged by Methodists and other objectors, that the Gospel is not preached by the National Clergy:" and the Sermons which he delivered on this subject have justly been considered a most triumphant defence of the doctrine and preaching of the Church of England, as well as a refutation of the errors of Methodism. The volume, printed according to the directions of the founder of the Lecture, has gone through several editions, and is likely to continue a standard book in the library of consistent members of the Church. Although this was the first theological work of any considerable length which Mr. Mant had hitherto published, the parochial Clergy had already become indebted to him for some smaller publications; in particular for the "Step in the Temple, or Familiar and Easy Guide to the Understanding of the Church Catechism," a tract of great utility to those country parsons who, like George Herbert, "value catechising highly;" and Two Discourses on Baptism, produced by the neglect of that Holy Sacrament in the parish of Coggeshall, of which he was Vicar. He also published, during his residence in this parish, three volumes of "Sermons for Parochial and Domestic Use," on the leading doctrines of the Gospel, the Sacraments, and Ministry of the Church, and other subjects connected with the faith and duty of Christians.

In the year 1813, Mr. Mant was removed from the Vicarage of Coggeshall, by his appointment as Domestic Chaplain to the Most Reverend Charles Manners Sutton, then Lord Archbishop of Canterbury, for which appointment he was indebted to the high character he had acquired by his Bampton Lectures: and the duties of this office he continued to discharge till the year 1820. In 1814 he was appointed one of the select Preachers of the University of Oxford: in which capacity he delivered before the University, in the course of that and the two following years, several very powerful sermons in defence of the Catholic Doctrines of the Divinity and Atonement of our LORD, and of the Divinity and Personal Agency of the Holy Spirit, against the Socinian preachers, who at that time were laboring with unwonted energy to impugn the truth and propagate their pernicious heresy. These sermons were printed in the year 1816, under the title of "Academical Discourses."

Shortly after Mr. Mant's appointment as Chaplain to the Archbishop of Canterbury, the Committee of the Society for Promoting Christian Knowledge having determined to publish an edition of the Holy Bible, with Notes explanatory, illustrative, doctrinal, and practical, selected from the best commentators of the Church of England, for the use of families; an application was made to him to undertake the conduct of the work, in conjunction with his colleague in the Chaplaincy, the Rev. George D'Oyley, of Christ Church, Cambridge. They immediately undertook the task, which occupied them with great labor for above four years, the last part of the edition having been published in the year 1817. And on Tuesday, 5th May, 1818, an unanimous resolution was passed at a General Meeting of the Society for Promoting Christian Knowledge, directing a handsomely bound copy of this edition of the Holy Bible to be presented to him, as one of the Editors, "in testimony of the grateful sense entertained by the Board, of the ability and judgment displayed by him in the discharge of a trust of such importance."

In the mean time, in 1815, Mr. Mant had been promoted by the then Lord Bishop of London, now Lord Archbishop of Canterbury, to the Rectory of Saint Botolph, Bishopsgate; and in the same year proceeded to the degree of D. D., in the University of Oxford. And in 1818 he was appointed by the Archbishop of Canterbury to the small Rectory of East Horsley, in Surrey, which he held with St. Botolph's till 1820. The publication of the Family Bible for the Society for Promoting Christian Knowledge being completed, Dr. Mant undertook, as a companion to it, an edition of the Book of Common Prayer, with Notes, illustrative, explanatory, and practical; which was completed in 1820, and is justly considered as a most valuable and compendious Commentary on the Liturgy of the Church of England and Ireland.

In February, 1820, Dr. Mant was nominated by the Earl of Liverpool to the King, and received His Majesty's appointment to the See of Killaloe and Kilfenora, then vacant by the translation of Lord Robert Tottenham to the See of Ferns. He was consecrated to the high office of the Episcopate at the Cathedral of Cashel, on the 30th of April, by the honorable and Most Reverend Charles Brodrick, Lord Archbishop of that Province. He immediately commenced a strict examination, both personally and by queries, into the state of the different parishes in the United Diocese of Killaloe and Kilfenora: and the result of these inquiries led him, on the three successive annual visitations which he held in the Cathedral of Killaloe, to embody in his charges observations on the duties of the Ministers of the Church in their public and private ministrations; which, together with other charges on other parts of the same subject afterwards delivered to the Clergy of Down and Connor, have since been collected by his Lordship into one volume, and modified, under the title of "The Clergyman's Obligations considered;" forming an admirable manual for the guidance of Clergymen in every branch of their duty, and in every particular of their conduct.

In April, 1823, by the translation of the Right Rev. Nathaniel Alexander to the See of Meath, the See of Down and Connor became vacant, and the Bishop of Killaloe was translated to it—a removal extremely agreeable to him, from the annoyance and uneasiness he had suffered in the then very distracted state of that part of Ireland in which Killaloe is situated. Of his conduct in the superintendence of the See of Down and Connor, one circumstance in particular deserves to be noticed, as a sufficient memorial, if there were no other, of his earnest care for the spiritual benefit of those committed to his charge. On his translation to this bishoprick he found, in one of the united dioceses, two *sinecure* dignities, to which were appropriated the rectorial tithes of eleven parishes, and a third dignity, to which were appropriated one parish, with cure of souls, and the rectorial tithes of another, the cure of which was discharged by a vicar, as were also the cures of the other eleven parishes. The vicarial emoluments of these twelve parishes were so small, that it had been found necessary in several instances to form them into parochial unions, so that there were only eight incumbents with cure of souls in the twelve parishes; and even thus, each was possessed of but a miserable pittance. The Bishop, who was also patron of the dignities, procured an Act of Parliament to be passed, (5 Geo. 4, c. 80,) by means of which the sinecures were abolished, and each of the twelve parishes was placed under the care of a separate incumbent, with incomes of different amount, but of which the lowest was £120, and the others varied from £240 to £515.

In an other particular also, the Bishop evinced his care for the proper execution of the duties of his office; for there having been no Episcopal residence in the diocese of Down and Connor from time immemorial, he, soon after his translation, set himself to supply the defect, and succeeded, after great exertions and with great personal inconvenience and injury.

In the year 1830, the Bishop was appointed one of the Commissioners under the Great Seal, for inquiring into the state of Ecclesiastical Unions in Ireland. The inquiry was conducted with great labor and dilligence the following winter and spring, chiefly by His Grace the Lord Primate of Ireland, assisted by the Bishops of Down and Connor, and of Cloyne; and the Report of the Commissioners was presented to His Majesty King William IV., in April 1831, and ordered by the House of Commons to be printed in July.

His Lordship's publications since his translation to the see of Down and Connor have been very numerous. In 1823, a Translation of the Psalms from the original Hebrew into English Verse; in 1828, a volume on the Minor Festivals of the Church, entitled "Biographical Notices of the Apostles, Evangelists, and other Saints;" which was followed, in 1830, by another on the greater Festivals, called "Scriptural Notices of our blessed Lord's Life and Ministry." In the same year also was published a volume mentioned above, called the "Clergyman's Obligations Considered;" in 1832, a volume of Poetical Sketches and Dialogues illustrative of "The Gospel Miracles;" in 1833, "The Happiness of the Blessed considered," in a series of Discourses, in which the very interesting question of the recognition of friends in a future state is discussed with a reference to such light as Scripture affords; together with many very pleasing sonnets, under the name of "Musings on the Church and her Services;" and in 1835, a Poem under the title of "The British Months," in which the different objects presented to the naturalist at the different periods of the year are agreeably described and piously commented on. In 1837, the Bishop published another small volume, entitled "Ancient Hymns from the Roman Breviary, for Domestic Use," containing translations of a selection from the unexceptionable compositions, of which the Breviary contains many distinguished by great beauty of language and devotional excellence; together with a variety of original compositions of a similar nature, chiefly in "Commemoration and Thanksgiving for CHRIST's Holy Ordinances." This volume was followed, in 1838, by his "Discourses on the Church and her Ministrations," which is, perhaps, one of the most valuable compositions of all that his Lordship's indefatigable labor has produced in the service of the Church of which he is so distinguished a minister. The Dedication, or "Letter to the Queen," to whom the work was inscribed by permission, might be quoted, if its length permitted, as an interesting address of a British Prelate to a British Sovereign, reminding one of the days of Comber, Nicholls, and Stanhope, and valuable from the brief and distinct statement it contains of the difference between the authority of the Church, as an institution of GOD, independent of human support, and the authority of a Church establishment supported by, and connected with the state. His Lordship has also, at various times, published several detached Sermons and Charges, as well as Pamphlets, on different matters connected with the doctrines or the discipline of the Church, as occasion has occurred; proving his constant vigilance to prevent, so far as has been in his power, the propagation and spread of error in doctrine or practice, and to uphold the truth and ordinances of the Gospel, as maintained by our Apostolical Church. The last work which the Bishop of Down and Connor has given to the world has been his "History of the Church of Ireland, from the Reformation to the Revolution," published at the beginning of the present year,—a work distinguished by deep and patient research in an unpromising field, by sound judgment and principle, and an interesting style. It has been hailed as a boon by the Anglican Church, and bids fair to be a most popular publication. We understand that another volume of the History "from the Revolution to the Union of the Kingdom," is now in preparation, and nearly completed.

In the midst of his constant literary occupation, the attention of the Bishop to the interests of his diocese is unwearied. His clergy find in him a governor whom they at once look up to with respect, and regard with affection; and the laymen of the Church, who have opportunities of uniting with him in the management of various religious societies, bear testimony to the active, regular, and business-like manner in which he conducts the affairs they are engaged in together. He is in the habit of constantly preaching in some one or other of the parochial churches of his diocese; and his sermons are distinguished by great dignity and power of language, and earnestness of manner. In political affairs the Bishop of Down and Connor has taken little concern; but in politics he is what might be expected in a consistent churchman; and the writer of this memoir has heard him express his satisfaction, that as an Irish representative Bishop he had twice in Parliament given his vote against the aggressive claims of the Romanists—once as the Bishop of Killaloe, 1821, and again as Bishop of Down and Connor, in 1825. Of the religious societies in Ireland, established on Church principles, he has been a zealous supporter; but from societies founded on what are called liberal principles, he has constantly and *consistently* withheld his countenance.

THE VISIBLE CHURCH.

She is the pillar and ground of the truth. She is the *mother* of saints when they are born again of water and of the Holy Ghost in baptism. She is the *nurse* of the saints, by whose hand and ministration the bread of life, and the water of life, the wine, and milk, and honey of evangelical privilege, in the person and office of CHRIST, her glorified head, are dispensed. She is none other than the house of GOD and the gate of heaven. She is the chosen seat of CHRIST's dominion, governed by the sceptre of his eternal love, enlightened by the manifestations of his presence, upheld by the power of his providence, washed from sin in the precious laver of his blood, sanctified by his grace, taught by his word, restored in wandering by his Spirit, called to witness into his glory; the habitation of his presence, and the place of his chosen rest. Her privileges are vast; her immunities, such as in their extent and fulness cannot be contemplated by the clearest eye of faith, while yet the believer sees only through a glass darkly. Their grandeur, their length, and breadth, and depth, and height, will be measured only by the spirits of just men made perfect, when the glorified soul and glorified body shall be fitted with all the fulness of GOD.—*Rev. R. P. Buddicom.*

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'The old and antique rhyme,
Than the light airs and recollected terms
Of these most brisk and giddy paced times,'

and there is consequently a seeming affectation of quaintness in his style, a use of words obsolete, etc. that will not please many readers; and some brief passages, particularly in the poem on Lake St. Sacrament, exhibit evidence of carelessness; yet the book contains fine poetry; better than any original volume, save one or two only, which has been published during the year. A deep love for the rites and ceremonies of the Episcopal Church, is the distinguishing characteristic of Mr. Coxe's ideas, but the poems are not polemical.—*New Yorker.*

'CHRISTIAN BALLADS.'—A small but handsome volume, bearing this title, has been issued from the press of Messrs. Wiley & Putnam, Broadway. Although published anonymously, we believe it is no secret that its author is Mr. A. Cleveland Coxe, one of our most promising young poets. Most of the poems in this collection attracted general admiration in the columns of the 'Churchman,' and subsequently in other religious, literary, and secular journals; and many of them are characterized by striking beauties, both of thought and execution. Our young friend will pardon us for saying, that in his brief prefaces he has, we fear, directed the reader's attention unnecessarily, and not over-humbly, to the religious influences by which he has been impelled to write. These would be inferred from the poems themselves, and *should* be, as it strikes us; without an apparent ostentation, which some might be uncharitable enough to consider as adscititious boasting, in relation to that which should rather be inferred than proclaimed; which 'vaunteth not itself, is not puffed up.'—*Knickerbocker*, Dec. '40.

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